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LITERATURE.

Eight Months at Rome during the Vatican Council. By Pomponio Leto. Translated from the Original. (London: John Murray, 1876.)

THE special interest of this remarkable volume, over and above its unquestionable ability, lies in the circumstance, noticed by the translator, that it is not only "the work of a sincere and liberal Roman Catholic, inspired by a genuine desire to promote the welfare of that religion," but also that "the writer had peculiar means and opportunities of closely observing the incidents which he depicts;" or, in the words of the Italian editors, which are much stronger in the original than in the English, "that the author was an eye-witness of all he relates is beyond doubt, as the book itself proves." The author himself says in his Introduction that he has only recorded that of which he was a personal witness or which he received on authority of equivalent value; and he elsewhere speaks of its being "impossible for a person not an eyewitness" of what took place in the Council, to understand the feeling it conveyed of utter isolation from the rest of the world. It is, in fact, an open secret that the author derived his information on these points from the late Cardinal Vitelleschi, who took part in the Vatican Council as Bishop of Osimo, and kept a copious diary, which he placed at the disposal of his brother the Marchese, under whose roof he was residing, and who prepared this volume for the press and edited it. We understand that when the original work, which appeared more than two years ago, was brought under the Pope's notice, although he naturally did not like it, he refused to have it placed on the Index. All this gives a peculiar importance to the statement of facts contained here; and there is the more reason for insisting on this because the writer confirms with singular emphasis and precision the very points which have been most sedulously and indignantly called into question by those professing to be well informed, and notably confirms in the minutest details, so far as we have been able to observe, the accuracy of the *Letters of Quirinus*, while he adds, as might be expected, several graphic touches of his own as to what occurred within the Council Hall. And it is this "simple chronicle" of events, divided according to the months during which the Council remained in session, which constitutes the speciality of the volume, though the chapters where the author enters more fully into an exposition of

his own views—especially that on the "Condition of the Catholic Nations" and the "Conclusion"—have a very high interest of another kind, which is largely increased by the origin and circumstances of the publication. There is also a valuable appendix of official and other documents, some of which may be found in the *Letters of Quirinus*, and others in Friedrich's *Documenta*, but which it is handy to have collected here in a readily accessible form. We cannot do more within our present limits than briefly notice the salient points of the volume, but a word must be said on it in its double aspect, as both a record of opinions and of facts, so far as the two can be discriminated.

There is not much that will be absolutely new in the way of information to those who are familiar with *Quirinus*, but they will find many of the same facts stated afresh, often more fully, and regarded from much the same point of view. Thus at the very outset the author remarks on the number of titular prelates in the Council, who had no cure of souls, and therefore lacked "that practical knowledge and sense of responsibility required to render their vote disinterested and valuable," and were entirely "devoted to Roman interests;" and he frequently recurs to the point afterwards. So, again, he speaks of the acoustic qualities of the Council Hall being designedly "inimical to discussion;" of the invitation to Easterns and Protestants being so worded as to court a refusal; of the previous silence as to the matters for discussion studiously maintained by the authorities at Rome, even towards the Bishops themselves, who were thus "left in complete ignorance" of what was coming before them; of the real object of summoning the Synod being the authentication of the Syllabus, the Assumption, and, above all—what it is worth observing that he always calls—"the personal infallibility," or "the apotheosis of the Pope;" of the great influence exercised by the *Civiltà Cattolica*; of the very prominent part taken in securing the triumph of the infallibilist dogma by Archbishop Manning—who, in spite of "having been in error the first half of his life," is said to have been its "author and originator;" to be actuated by "immoderate restlessness," and destitute of "real Catholic perception;" to be with his English suffragans "more Catholic than the Pope himself," and to have joined in a scheme for settling the matter out of hand by "declaring the whole of the Opposition excommunicate and out of the Church;" and who on the day the dogma was promulgated received a solemn acknowledgment of his services from the Jesuit staff of the *Civiltà*. Thus, again, the author makes the same complaints as *Quirinus* about innovations on the Tridentine model in the order of proceedings, the unfair and onesided selection of the different Commissions, and the form of the decrees, "Pius Episcopus, sacro approbante Concilio;" about "the moral violence of every sort adopted against the Opposition;" the contemptuous and insolent conduct of the majority, and their promises of "universal peace for the conscience," which reminded him of "L'ordre règne à Varsovie;" the blasphemous utterances of some of its individual mem-

bers, who, e.g., almost identified "the Grotto of Bethlehem, the Shrine, and the Vatican;" and the attempts to shake the constancy of the martyred Archbishop Darboy by the offer of a Cardinal's Hat, who eventually "disappeared unregretted and unwept from a world that was unworthy of him." These are but a few of the points, too numerous even to specify here, in which this volume unequivocally endorses the testimony of *Quirinus*. One or two more of the kind may be mentioned on account of their crucial significance and the confident denials which have been hazarded by persons claiming to speak with authority. Such are: the strange demeanour of the Pope towards the aged Chaldean Patriarch, who was summoned to his presence and ordered either to retract his opposition or resign his office; his equally strange conduct about the Requiem Mass for Montalembert; his startling assertion to Cardinal Guidi, "I am Tradition," and his threat to imprison the Vicar-General of the Armenian Archbishop, who had to appeal for protection to the Turkish Minister; the repeated attempts to carry the dogma by a surprise or by a *coup d'état*; the wonderful speech of Bishop Pié, who undertook to prove it from St. Peter being crucified head downwards; the fierce "uproar" in the Council Chamber on more than one occasion, as during the speeches of Strossmayer and of Cardinal Guidi, when "the Presidents quite lost their temper," and the infallibilist fathers gathered round the tribune and shook their fists in the speaker's face. These and many kindred allegations of previous writers which have been hotly contested are now deliberately reaffirmed on the authority of a member of the Council, who was subsequently raised to the purple. Some additional instances are given of the pressure exercised to procure the definition—as e.g., that, when the parish priests of Rome had decided not to petition in favour of it, "the authorities immediately intervened with all their force" and made them do so. These are but a few specimens of a narrative which has the strangeness, though scarcely the charm, of a fairy tale, while for all who are concerned about the future of Christianity, and especially of Catholic Christianity, it must inevitably possess a far deeper and more painful interest.

But it is time now to turn from the record of facts to the author's judgment upon them, so far as it can be gathered from these pages. It is only natural that he should express himself with caution, and should disclaim the intention of meddling with theology as such. But still his estimate of the objects, conduct, and issue of the Council is made so plain that he who runs may read. This is, indeed, evidenced clearly enough, as our readers will have already observed, in his way of narrating the history. It is insisted that one aim constantly kept in view throughout by those who originated and carried out the programme was the assertion of "the personal infallibility" of the Pope; but the author thinks that they ought to have directed their efforts to a very different end. "The question at stake was to decide whether the Catholic nations of Europe are or are not to have a religion." His view of the relative position of the

doctrines of ecclesiastical and Papal infallibility is intimated not obscurely in the following significant passage:—

"The infallibility of a single man is a more striking miracle, and a greater infraction of the laws of nature, than the infallibility of a large and well-organised assembly under the security of a strong and severe discipline; it is much more so, because the infallibility of society with regard to itself is by its very nature relative, while that of an individual towards society cannot be other than absolute. It is reasonable to believe that God protects the Church, as we believe that God protects the world, and that the Church in her own office should be infallible may be in a certain sense reasonable; but that God should take away from an individual man the liability to error, which is characteristic of humanity, would be an absolute and standing miracle. In the first case Faith allies herself with reason; in the second she subdues it" (pp. 34, 35).

But he regarded the proposed definition as a matter of vast practical moment, though not exactly in the same sense as its advocates. He held that the triumph of the majority would determine that "most of the States at present Catholic would cease to be so in fact, and with them a large number of the noble and intelligent minds who hitherto had remained within the bosom of the Church." And when the end was drawing near he spoke of it as "the final combat, in which was to be irrevocably decided the fate of the Catholic Church, the most serious struggle in which she had ever been engaged." He considered with *Quirinus* that the assertion of the supreme ordinary jurisdiction of the Pope would reduce the bishops to mere "official delegates." He thought that Catholic nations would cease to regard the Council with any attention when they saw it "occupied only in building up a perplexing and questionable apotheosis" instead of grappling with the real problems of the age, while the true mission of the Church is to seek rather to enlarge than to narrow and restrict her limits. And as to the *Syllabus*, it "confuses the evils of a system with the system itself, and passes judgment on a whole category of facts only some of which are really reprehensible: as if we were to say 'thirst is wrong, because it leads to inebriety.'" The contrast drawn out in detail between the condition of Catholic and Protestant nations is very suggestive as coming from such a quarter. The writer attributes the evils he deplores mainly to an excessive exaggeration of the principle of authority in Catholic, and especially Jesuit, education, which again provokes a recoil "into the wildest revolutionary excesses." And hence it comes to pass that "frequently in Catholic societies religion hinders the advancement of the nation." But we must refer our readers to the chapter itself for a further account of the author's comments on this subject, which we should be disposed ourselves to supplement by reference to the weighty consideration dwelt upon in Dr. Newman's *Apologia* as to the serious loss, moral as well as material, suffered by the Church at the Reformation, when the Catholic became virtually identified with the Latin nations of Europe. Our author evidently fears that this "circumscription," as Ranke calls it, will grow narrower still:—

"The very name of 'Catholic party,' which the

devout Catholics of all countries have spontaneously assumed, seems to be a forecast of the future, and to indicate the opinion of those who have given up the universality of their kingdom, while it points out the probable condition of the Church of Rome in its laborious struggle with modern society."

In a concluding chapter, the longest in the book, the author dwells in a tone almost of despair on the religious prospect of the future. He sees alike in the submission of the bishops to the Vatican decrees, and in the resistance of the Old Catholics, "a forlorn resignation, which almost assumes the character of a passive resistance," while the inferior clergy are "reduced to mechanical rather than intelligent members of the Church," and the triumphant party—Dr. Newman's "insolent and aggressive faction"—rejoices over every fresh desertion, "preferring to see the number of the faithful constantly diminished rather than to recognise as such any who are not completely and blindly submissive." Meanwhile, as to those who remain, "Catholics at the present day very often neither have nor profess any religion whatever," and instinctively "draw closer to those confessions of faith which tend most towards rationalism." But here again we must refer our readers to the chapter itself, which they will find well worth a careful perusal. On one point we are hardly prepared to follow our author, if we rightly understand him, when he urges that it would be detrimental to the Church if the Papacy ceased to be Italian—meaning apparently exclusively Italian. Not to speak of several of the earlier Popes being Greeks, he surely cannot have forgotten that the great "reformation of the eleventh century," as it has been called, was mainly effected through German influences, and that some of the best popes, like Adrian VI., have been foreigners. But this is a mere *obiter dictum*, and in no wise affects the general argument of a book which would possess a quite exceptional interest if it had nothing to rely on but its own intrinsic merits, and has a still further claim on the attention of all thoughtful observers of the present phenomena of Christian society from its close connexion with one of the ablest and most highly cultured of the Roman Cardinals of the day, who used to be spoken of in his lifetime as not unlikely to be the successor of Pius IX. The translation, on the whole, is a good one, but strange inaccuracies, either in writing or correcting the press, occur not unfrequently. Why should Father Hyacinth be metamorphosed into "Father Giacinto," Mermillod into "Monsignor di Ginevra," and Maret, Bishop of Sura, into "the Bishop of Sens?" Who, we may also ask, is "Monsignor Scissmor?" At p. 201 "Haymald" is named instead of Hefele; and it is simply a mistake, though not one for which the translator is responsible, to speak of De Mérode as a "leader of the Opposition." Then, again, we have such barbarisms as "De Potestate Temporale," and a doctrine "proxime fidei," and are told that Fabius "cunctando restituant rem." But these are mere surface blemishes, which will easily be corrected in a second edition.

H. N. OXENHAM.

The Marriage, Baptismal, and Burial Registers of the Collegiate Church or Abbey of St. Peter, Westminster. Edited and Annotated by Joseph Lemuel Chester. (Printed for the Harleian Society, 1876.)

THE volumes hitherto published by the Harleian Society are interesting only to a limited circle of antiquarian readers, but the registers of Westminster Abbey have a world-wide interest, for they abound with names which are honoured and familiar wherever the English language is spoken. The handsome volume now lying before me is not a mere list of names, however illustrious, for every page is more than half filled with notes, in which the editor has worked out the history of the persons named in the register with marvellous accuracy and minuteness. His information is mainly derived from wills, marriage-licences, and other unpublished authorities, which enable him to correct on almost every page statements hitherto accepted without challenge in standard books of reference. The amount of time and labour which has been expended on such a work can only be appreciated by those who have attempted enquiries of a similar kind, for, as the editor says in his preface, "there is many a line and half line which is the concentrated result of weeks of patient research." For this important contribution to the materials of English biography the Harleian Society is indebted to Colonel J. L. Chester, an American gentleman resident in London, whose genealogical collections are so widely known that of late years few books of genealogy have been published in England or America in which the assistance derived from them is not gratefully acknowledged. He discovered some years ago that the extracts from the Abbey registers printed in the *Collectanea Topographica et Genealogica* by the late Sir Charles Young, Garter, were so full of errors, both in the text and notes, as to be worthless for historical purposes. He thereupon transcribed with his own hand the whole of the registers down to 1875, and has devoted several years to the labour of identifying the persons named in them. His arrangements for publication were interrupted by the death of Mr. J. G. Nichols, when he liberally permitted the Harleian Society to print an edition exclusively for their own members.

Considering the rank and importance of the persons who were married, christened, or buried at the Abbey, it is surprising that the registers should have been more irregularly kept than in many obscure country parishes. The earliest existing register was compiled after the Restoration by the zeal of Philip Tynchare, Precentor of the Abbey from 1660 to 1673, who prefixed this heading:—

"The Register of the Collegiate Church of Westminster of Weddings, Christenings, and Burials; such as could be found in imperfect books, and such as have been carefully taken notice of since the happy restauration of His Ma^{ty} King Charles the Second; by Philip Tynchare, Chaunter of the said Church."

The baptisms and burials begin in 1607, and the marriages in 1655. Before these dates they are lost beyond recovery, and the existing registers (especially before the Re-

storation) are constantly deficient and inaccurate. "These discrepancies have been reconciled by the editor whenever positive evidence could be obtained." In these corrections he displays considerable learning and ingenuity. For example, the third entry in the Burial Register records the interment of "Mary, daughter of King James," on December 16, 1607, and the same date is stated on her monument in the Abbey as the day of her death. But Col. Chester proves by a *catena* of evidence that there is an error of three months in these dates, for the Princess really died on September 16, and was buried on September 23. It might have been expected that the burials of the King's children would be accurately registered. But Charles Prince of Wales is said to have been buried on May 13, 1629, and his sister, the Lady Anne, on December 8, 1640, whereas these were the days respectively of death and not of burial. Their sister Catherine, who was born and died January 20, 1638-9, and is known to have been buried in the Abbey, is not mentioned in the register. "Richard Hackler, Prebendary of this church, buried November 26, 1626," is identified with Richard Hakluyt, the famous collector of voyages and discoveries, who died November 23, 1616. His burial, therefore, is post-dated ten years in the register. Camden, the antiquary, was buried on November 19, 1623, and not on November 10, as the register states. In the entry "Dr. Lee, buried September 21, 1645," Colonel Chester discovers the fate hitherto unknown of Dr. William Leo, *alias* Loe, sub-dean of Gloucester, the ingenious author of verses composed exclusively of monosyllables, which were reprinted in 1871 by the Rev. A. B. Grosart. It is related of Dr. Loe that, having to preach in a church near London in the morning where Mr. Adam was going to preach in the afternoon, he chose for his text, "Adam, where art thou?" to which Mr. Adam responded in the afternoon by preaching from the text, "Lo, here am I." "1707-8, January 22, Mr. Christian Fox buried." This should be *Mrs.* Christian Fox, the twin sister of the first Lord Holland, who was born September 28, 1705, and tumbled out of the window on January 20, 1707-8. Colonel Chester adds that her mother, the second wife of Sir Stephen Fox, is wrongly described in all the peerages as Christian, daughter of the Rev. Charles Hope, of Nasely, county Lincoln. The error is an old one, for it appears in a pedigree in the College of Arms, which is signed by Sir Stephen himself. But there is no such place as Nasely in Lincolnshire, and there was no clergyman of the name of Charles Hope at that period. Lady Fox was the daughter and co-heir of the Rev. Francis Hopes, rector of Haceby, and afterwards of Aswarby, both in Lincolnshire, who died March 13, 1704-5.

The omissions from the registers are serious and frequent. The burials of Ben Jonson and Old Parr and others can only have been omitted from sheer neglect; but there is good reason to suspect that other entries were wilfully suppressed after the Restoration by some over-zealous Loyalist.

"Else," asks Colonel Chester, "why do we fail to

find the name of a single member of the Protector's family? Yet Cromwell himself was buried in the Abbey, as were his mother, his sister, his daughter, his son-in-law, and his grandchild. Why do we also fail to find the names of Bradshaw, and Pym, and Strode, and Bond, and May, all of which appear in the Royal Warrant for disinterment in 1661, and of whose places of burial there must have been some record, as their coffins were readily found?"

On the other hand, "many persons have the historical reputation of interment in the Abbey for whom its gates were never opened." The monumental inscriptions cannot be trusted, for in many cases the monuments are cenotaphs of persons buried elsewhere, and *hic jacet* is often a mere synonym for *in memoriam*. Even the dates are often wrong, and the famous monument by Ronbiliac of Lady Elizabeth Nightingale gives the year of her death as 1734 instead of 1731. It is curious that this error is neither detected nor corrected in the elaborate *History of the Shirleys*.

Several notes are specially devoted to refuting standing scandals of history. For instance, Robert Townson, Bishop of Salisbury (who was buried May 16, 1621), is said to have left his widow and her daughters in so great poverty that his wife's brother, Dr. John Davenant, was appointed to the bishopric on condition of providing for his nieces. But it turns out that Bishop Townson's widow bequeathed by her will considerable sums of money, and that Bishop Davenant speaks in one of his letters of her giving good marriage-portions with her daughters. Again, Stephen Marshall, the celebrated Presbyterian preacher (who was buried on November 23, 1655), is commonly reputed to have been the father of Anne and "Beck" Marshall, who were actresses and mistresses of Charles II. in 1672; but Colonel Chester shows that at the date of his will, in 1655, his wife was dead, and five of his six daughters were already married, and had children. His only unmarried daughter, Susan, was then more than twenty-one, for she proved her father's will. Again, the *Lady Alisbury*, buried in 1661 in the Hyde vault, is now identified with the grandmother of Anne Hyde, Duchess of York, for whom the Duke went into mourning in November, 1661, which Pepys calls "a great piece of fondness." The current story is that she was of very humble origin, and that Sir Thomas Aylesbury fell in love with her at the washing-tub. Her descendant, Lady Theresa Lewis, wrote in 1852, "it is not known from what family she sprang, or when she died." Colonel Chester proves that she was of gentle blood both on her father and mother's side, and that she was Anne, the eldest daughter and co-heir of Francis Denman, of West Retford, Notts, by Anne, daughter of Robert Blount, Esq., of Eckington, Derbyshire. Her only sister, Barbara Denman, married Edward Darell, Esq., son of Sir Thomas Darell, Knight, of Pagham, Sussex.

But if some scandals are exploded in these notes, others are dragged to light. The beautiful Countess of Grammont, Elizabeth Hamilton, has hitherto had the credit of being one of the few who in her youth resisted the temptations of the corrupt Court of Charles II., and in her later years

was a model of piety and devotion. But Lord Stafford, the husband of her daughter, gives a very different account of her in his will, which is dated February 2, 1699-1700. He says:—

"I give to the worst of women, who is guilty of all ills, the daughter of Mr. Grammont, a Frenchman, whom I have unfortunately married, 45 brass half-pence, which will buy her a pullet to her supper, a greater sum than her father can often make her, for I have known when he had neither money nor credit for such a purchase, being the worst of men, and his wife the worst of women, in all Debaucheries; had I known their character, I had never married their daughter, nor made myself unhappy."

Again, Joseph Dalby, apothecary, of Welbeck Street, was buried July 27, 1784. He was the inventor of Dalby's Carminative, and his will is "a literary curiosity, of which portions are unfit for publication."

The origin of Dr. William Paul, Bishop of Oxford, 1663-5, has hitherto defied curiosity. He was baptised at St. Leonard's, Eastcheap, October 14, 1599, being one of the sixteen children of William Paul, citizen and butcher of London, by Joan, daughter of John Harrison, headle of the Butchers' Company. The bishop had three wives, all of gentle families, of whom only the third (Rachel Clitherow) is noticed in the recorded pedigree. Brian Duppa, Bishop of Winchester, was *not* the son of the Rev. Geoffrey Duppa, Vicar of Lewisham, Kent, by a daughter of the Rev. John Bungay, Prebendary of Canterbury; but his father was Geoffrey Duppa, Esq., of Pembridge, in Herefordshire, who married at Lewisham in 1580 Lucrece Maresall. "1674, October 23, Mrs. Stanhope buried." She is identified with Henrietta Maria Price, one of Queen Catherine's maids-of-honour, whose parentage and fate have puzzled all the editors of Grammont's *Memoirs*. She was the daughter of Sir Herbert Price, Knight and Bart., M.P. for Brecon, by Goditha Arden, and married, at St. Andrew's, Holborn, December 4, 1673, Alexander Stanhope, Esq., of the Inner Temple. It is probable that she died in child-bed.

The last note for which I can find space relates to the gallant and ill-fated Major John André, whose remains were brought from America in 1821 by command of the Duke of York. The editor expresses his surprise that so little should be known about his parentage, and has "devoted considerable time and labour to the subject." The major was born about 1751, the eldest son of Anthony André, merchant, of London, by Mary Louise, daughter of Paul Girardot, of Paris. Anthony was a native of Geneva, the grandson of John André, of Nismes, and was naturalised by Act of Parliament in 1748. He died at Hackney, April 14, 1769, leaving two sons and three daughters, who all died unmarried. His widow survived both her sons, and died at Bath in 1813, at the age of ninety-one. Her younger son, William, was created a baronet in 1781, in recognition of his brother's services, but the title became extinct on his death in 1802.

The editor has crowned his labours by a most useful index, which contains nearly 15,000 names. He has produced a book of permanent interest and value, and if we must suggest a fault it is that in some of

his notes the labour employed is out of all proportion to the importance of the enquiry. In the lives of illustrious men every detail is worth discovering and recording, but it provokes a smile when so much industry is bestowed on the domestic history of the college cook and the genealogy of beadles and bellringers.

EDMOND CHESTER WATERS.

The Comedy of the Noctes Ambrosianae. By Christopher North. Selected and Arranged by John Skelton, Advocate. (Edinburgh and London: William Blackwood & Sons, 1876.)

It was a fortunate idea to extricate from so much that was purely local, purely temporary, and often enough in ill humour, all that seemed permanently human in Wilson's *Noctes*. Few people nowadays would take the trouble to go through the fruit of these ten years of high-pressure literary action. Of the few who did so, most would feel a strange weariness and despair creep over them among these warfares of the dead. Bygone personalities have an odd smack of the grave; and we feel moved to turn the tables on the high-stepping satirist, and remind him, with something of the irony of country headstones, that not only they, but he—not only the rejected Whiglins, but the redoubtable Kit North—point the moral of dust to dust.

But of the more perennial part, picked skilfully from among this *detritus* of old literary and political convulsions, Mr. Skelton has erected what is perhaps the most durable monument to Wilson's fame that we possess. In it we find the immortal trio at their best throughout. From beginning to end, their meetings are inspired and sanctified by Bacchus and Apollo. North can always lay aside his crutch; Tickler is always six feet high; and the Shepherd is always the Shepherd. For how is it possible to praise that adorable creation but in terms of himself? He is the last expression of sophisticated rusticity; at once a poet, a journalist, a Scotchman, and a shepherd; oscillating between Burns and the *Daily Telegraph* in things literary; and, in things moral, occupying all sorts of intermediate stations between a prize-fighter and Peden the Prophet. If it were lawful to marry words of so incongruous a strain, we might classify him as a Presbyterian Faun.

And this book is not only welcome because it takes us on a visit to Wilson when he is in his best vein, but because Wilson, in all his veins, is the antidote, or at least the antithesis, of much contemporary cant. Here is a book full of the salt of youth; a red-hot shell of animal spirits calculated, if anybody reads it, to set up a fine conflagration among the dry heather of present-day Phariseism. Touch it as you will, it gives out shrewd galvanic shocks, which may perhaps brighten and shake up this smoke-dried and punctilious generation. Look at the profound animal sensuality, which breaks out in the praise of all sorts of exercise, and gloats, through near one-half the pages, over the details of eating and drinking. "O man," says the Shepherd to Tickler, "it was be a great peety to dee wi' sic an appetee!"

Again, the Shepherd explains his own position immediately before dinner: "I'm nae glutton—nae gormandeezer—but a man o' a gude, a great appetee—and for the next half-hour I shall be as perfectly happy as any man in a' Scotland." And those who can read the "towsy tea" in the snuggerly without an access of imaginary hunger must have something amiss with their digestions. Look at the grand inhumanity; see how they laugh over the two bagmen lost in the snow, for no better reason than that they were Cockneys, and wore false collars something delicately starched; or listen to them declaring that "any man may well lose patience to think of fools being sorry for the death of a fox." And then look at that curious and most Scottish enthusiasm which rages at large in all descriptive passages, and inspires such extravagant poetry and reasoning that one is never rightly sure whether it be in jest or earnest. Some of it is false fire, I dare say; but by far the most is the uncontrollable expression of the man's high spirits. If any other writer broke out into a fervent "Thank God that Nelson died at sea!" we should be not a little exercised as to his sanity; but in Wilson we like the extravagance, because we understand the man. And it all goes well enough with his copious and headlong style. For it is scarcely literature: at most, a sort of inspired talking, as it purports to be; and the fiction of Gurney the short-hand writer in the ear of Dionysius seems almost necessary to explain the existence of the book.

Wilson looked upon life with the positive acceptance of a man in excellent health; his heart never seems to have failed him over anything, however squalid or sad; but, squaring his elbows, he put it outside of himself in some easy and forcible pages. The man who wrote the Alderman's death (p. 220), or the Shepherd's commentary over the oysters (p. 121), was certainly of no very dainty stomach. But it was to this same unscrupulous catholicity of taste that we owe masterpieces (after their fashion) like the dog-fight in the Guse Dubs, the execution of the mutineer, or those scathing pictures of depravity with which the Shepherd silences some sentimental aspirations after the improvement of the species.

ROBERT LOUIS STEVENSON.

Studies in the Philosophy of Religion and History. By A. M. Fairbairn. (London: Strahan & Co., 1876.)

THE author has hesitated, he tells us, before deciding to collect these studies, which, as he says, "embody the results of much thought and not a little enquiry." We congratulate ourselves on his decision, though we are not surprised at his hesitation. He has given us much which is well worth having, but in a form which is less final than we could wish; it is not merely that the results are tentative, or that there is a certain amount of repetition, but the processes themselves are incomplete: the reader is embarrassed by recurrent attempts which are not carried through to isolate discussions which cannot be isolated, and by the habitual

use of unsifted conceptions, on which we shall have more to say hereafter.

The main scheme of the book is to show by example that the German investigations into the earlier history of "culture-folk" are a better foundation for an historical study of religion than the English investigations into the present condition of "nature-folk," even when these are supplemented, as they sometimes are, by references to parallel traits in the oldest traditions of "culture-folk," and more or less doubtfully supported by inferences from prehistoric archaeology. Now, there can be little doubt that among the half-instructed the views which Mr. Fairbairn combats have much more vogue than they deserve: they lend themselves easily to concrete popular exposition; they attract a particular class of minds, and where this is the case it is always probable that the consent of investigators is influenced to an unknown extent by "*idoia*." Apart from these presumptions, it is true, as Mr. Fairbairn points out in an admirable passage, that the existing "nature-folk" are in no sense primitive; that they are as "old" as the most civilised community in the world; that they have very likely changed more, as they have shorter memories and are less capable of undergoing the growing influence of an abiding past; that they certainly differ radically from the ancestors of civilised nations in being unprogressive; and that this fundamental difference is probably connected with others. If we are to choose between two exclusive methods, we should decidedly prefer Mr. Fairbairn's; still we could wish that he had borne in mind the saying, "Howbeit, that is not first which is spiritual, but that which is natural." The author succeeds in showing that we cannot trace the religion of the Hindoos, or the Greeks, or the Hebrews to the fears of ignorant savages, or to their still more irrational confidence in charms and fetiches. With the higher races religion must be taken to have begun with a disinterested awe at the spectacle of the universe as a whole. But it is not equally clear whether this is a difference in degree or in kind: according to Comte, the indigenous religion of China, which Confucius only systematised, is to be reckoned as a form—though the highest form—of fetishism; the existing fetishism of Western Africa may very conceivably be related to primitive religion, as the cultus of our Lady of Lourdes and kindred devotions would be related, if they stood alone, to primitive Christianity. Every advanced religion gradually specialises itself into a multitude of minute beliefs and observances which look ridiculous to outsiders; a religion is degenerate when these absorb the whole of its vigour; a religion is in great peril when there is a constant struggle between those who maintain and those who deny the solidarity of the developments or accretions on the surface with the central thoughts and aspirations which both profess to venerate.

These reserves affect our estimate of Mr. Fairbairn's polemical success rather than the historical merit of his exposition of the primitive idea of God, and this must be rated decidedly high. Perhaps he lays a little too much stress on the paternity which may be traced by the help of etymology in the Indo-European conception of God. Was

the meaning of paternity approximately the same to the primitive Indo-European and to the late Mr. Maurice? But the genesis of the idea is rightly traced to

"two real or objective, two ideal or subjective, factors. The two real were the bright, brooding Heaven, and its action in relation to Earth. The two ideal were the conscience and the imagination. The real factors stimulated the action of the ideal. The ideal borrowed the form in which to express themselves from the real."

What follows is more doubtful:—"Conscience knew of relation, dependant and obligatory, to Some One. Imagination discovered the Some One on whom the individual and the whole alike depended in the Heaven." Conscience is one of the conceptions which Mr. Fairbairn takes for granted: he very judiciously observes that conscience and consciousness begin together; he might have added that both begin late—"I am" and "I ought" imply one another, for both depend on the analysis of "I."

Revelation is another conception which Mr. Fairbairn uses without analysis: if he had made up his mind upon a definition of revelation for purposes of scientific discussion, he might have reconsidered his polemic against the hypothesis of a primitive revelation which we suspect he really holds. We are in a position to discuss whether a particular thought is "given" either to the whole race or to its gifted leaders: and such a thought, if it be acceptable and have a transcendent subject, may fairly be called a "revelation," as distinguished from the results of "enquiry." No scientific enquiry into revelation can carry us beyond this, that a race or its teachers are in possession of a thought which is not their own: everything beyond belongs to faith and piety; science may ascertain that a human personality of such and such a teacher is rare or unique, but behind that personality science can never go.

Apart from this, it is to be regretted that the author has not dealt with the influence of superior men in originating and sustaining different religions, which is one of the most conspicuous *lacunae* in the new science (if we are to call it so) of comparative religion: and Mr. Fairbairn was especially called to do something to fill it, because sacerdotalism is a subject which has a strong, though painful, attraction for him. In discussing the religions of Christendom, we may speak of sacerdotalism without analysis, because the nature and grounds of the claims of the Christian clergy are approximately known by most, and the means of making such knowledge precise are generally accessible; but in India the case is different: we do not know familiarly what the precise claims of the Brahmanical body were, still less do we know upon what ground their claims were rested. Mr. Fairbairn observes very truly that there seems to be some relation between sacerdotalism and mysticism, which he is inclined to deduce from the inadequacy of sacerdotalism to satisfy religious aspirations for the highest light. Another explanation would be that, wherever the tendency to a mystical apprehension of things is strong, it embodies itself first in concrete observances which can be transmitted mechanically, and afterwards

concentrates itself in abstract individual fervour. To judge by the quotations which Mr. Fairbairn has collected, when the elder Vedic hymns were first chanted the simple solemnity of the sacrifice was enough for all; afterwards the time came when the few sought its worth in an esoteric theory of the rite, or in the strained austerity with which the performers prepared for it. Be this as it may, it is very little better than gratuitous to say that the Hindoo view that continued personal existence is an evil is the result of "sacerdotalism." It is pretty well ascertained that introspection and self-consciousness, if they go on long, turn for one reason or another to self-tormenting; for one reason or another most serious reflection in India ran to introspection and self-consciousness. That in all Hindoo systems the supreme good is conceived as deliverance from personality may mean little more than that felicity is impossible till thought ceases to be principally subjective, and becomes objective. The doctrine of the later Vedic literature, that in order to find deliverance it is necessary to get quit of merit as well as of demerit, ought to be compared with the doctrine of detachment which we find in the higher stages of all great religions, and more especially with the anxiety of one of old "not to be found having my own righteousness." It ought in no case to be made what Mr. Fairbairn makes it, a foundation for a theory that Buddhism is, and Brahmanism is not, an ethical religion: in both merit and demerit have temporal rewards and punishments in the life that is and in the lives to come; in both a mere good life is insufficient for final deliverance; in both a transcendental knowledge is necessary. The real superiority of Buddhism is that it makes knowledge work by charity, while Brahmanism makes it work by austerity; perhaps, too, it should be reckoned to the credit of Buddhism that it anticipates the doctrine "whosoever receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward." It would be interesting to know how far the distinctively ethical character of Buddhism, so far as it exists, may represent a Turanian reaction against Aryan intellectualism. We are aware that Buddha's connexion with the non-Aryan races of the lower Ganges has been suggested already, and that the suggestion is discredited; but it can hardly be said to have been adequately discussed hitherto. If it should hereafter be satisfactorily supported, it would help to explain why the conflict between Buddhism and Brahmanism seems to have been decided by their influence over reigning dynasties; perhaps, too, why the Brahmanical reaction combated the nihilistic metaphysics of Buddhism by an appeal to the old monism which Buddhism in its early days still presupposed at whatever expense of consistency. The other side of the Brahmanical reaction, its promise of everlasting salvation on condition of simple faith in the legendary heroes whom it adored as incarnations of the Most High, is perhaps connected with the doctrine which we find in the *Bhagavadgita* and elsewhere, that we are to carry on our share of the business of the world, and not shrink and draw back out

of sensitiveness of conscience. Such a doctrine does not amount, as Mr. Fairbairn asserts, to an abolition of moral distinctions; but it does amount to an almost entire separation between the ideal and the practical, and such aspirations as might be left would find their highest available satisfaction in passive trustful contemplation of the glorified figures of the past. It is to be wished that the treatment of the belief in immortality in India had been completed by some reference to the form it assumed among the Siva worshippers, who, to judge by the notes to Sir Mutu Cumara Swamy's translation of a modern drama on Arichandra, had reached a very refined conception of felicity, in which the blessed are united to the true good, not absorbed in it. Perhaps the account of the earliest stage of the belief which we find in the cultus of the Pitris in the Vedas is a little too isolated and unsubstantial. The relevant texts, meagre enough to begin with, are treated too much as if they were what the Hindoos call them, a magical writing "seen" by holy Rishis, with no direct connexion with human life.

There is the same defect in the discussion of the much more copious materials for ascertaining the history of the Greek belief in immortality from Homer to Plato, with whom the writer stops short abruptly, though the way in which the question of immortality dwindled after him is full of instruction—of an unwelcome kind. The analysis of "Homer's" conception of *ψυχή* is very good and clear, but we want to be told how the after-life comes to be conceived so exclusively in terms of the physical horror of dying: was it want of clear and extensive geographical knowledge? One of the first suggestions of immortality is the thought of the lands of the setting sun to which it is believed the departing spirit goes, to pass, according to the Egyptians, with the sun into the other land of his rising. This did not prevent the Egyptians, at a later period, from conceiving the condition of the dead by the analogy of the actual condition of mummies. This may serve to explain why the dead of the golden age became aerial "daemons," while the dead of the silver age became blessed spirits in the under world. In the golden age the dead were probably left in some solitary place above-ground; in the silver age they were buried. It may be added that the view of "Hesiod" can hardly be represented as an advance upon "Homer's;" although "Hesiod" worked later, he often represents older traditions of a more settled population. We rather think that the gloom of the tragic view of death is exaggerated; the condition of the dead themselves was not distinctly conceived, and the cultus they received from the living, the influence they exercised over the living, were more prominent. The chapter on the Eleusinian mysteries is clear and forcible, though the traditional view that the Eleusinian mysteries were purely Greek, and the Orphic foreign and Oriental, requires, to say the least, to be thoroughly reviewed. My own belief is that the substratum of both is to be sought in the more or less passionate symbolical rites of the tribes of the central hills of Greece, and of the northern coast and isles of the Aegean.

The series of essays on the place of the Indo-European and Semitic races in history is unequal, and in its main outlines contains little that will be new to the readers of M. Renan and Prof. Max Müller. Some special points are well brought out—e.g., the materialist character of most psychological terms in Hebrew, and the unconscious tact with which the Christian thinkers of the third and fourth centuries attached themselves to the objective question "How ought God to be conceived?" instead of to the subjective question "What faculties has man for attaining a valid conception of God?" On the other hand, the classing of the Phœnician with the "Semites" is a sign that comparative ethnology in the author's hands has not yet worked itself clear of comparative philology: *au reste*, there is nothing to show that the religion of Phœnicia was more ethical than the religion of Greece, or the religion of Assyria than the religion of Rome (the entire omission of Rome very much impairs the value of the whole discussion). The religion of Greece, from first to last, sanctioned as much of morality as was matter of duty: morality covers the whole spheres of both duty and virtue, which are never quite concentric, though generally nearly co-extensive; in Greece the eccentricity was unusually great. Another misconception is to imagine that Homer and Indo-European religions in general place Fate above the Gods. Greek fatalism is generally nothing but rudimentary positivism, an obscure perception of the general force of things; it is the exception when, as in Aeschylus and Empedocles, this obscure perception becomes the object of imaginative awe.

The whole discussion would have gained immensely if the author's scheme had included China, the central flowery land of the Turanian peoples. The documents for the native Chinese religions will soon be completely accessible, and their importance is not by any means to be measured by their attractiveness. No theory of the natural history of religion which leaves out China can be much more than a dialectical exercise.

One inference which what is already known of China suggests is this, that there the process by which intelligent persons seem to themselves to discover that nothing is so certain as conduct, and that this is only certain to a particular kind of mind, was got over very early; and that, therefore, there has been full time to discover its pernicious effects, of which the least is the gross superstition of the great majority.

The discussion of the perpetuity of religion in the essay on theism and scientific speculation is one of the most brilliant and least satisfactory parts of the book; it is shown conclusively that the "argument from design" presents itself full-blown for the first time in Plato, and reappears with the early extensions of physical science after the Renaissance. We are asked to infer that if the doctrine of evolution discredits this argument it does not matter, because it belongs to philosophy, not to religion. It might be objected that when a philosophy which coincides with religion is discredited some indirect discredit falls upon religion. The writer succeeds better with his argument that in the Old Testament God often ap-

pears to be conceived as the immanent cause of the world, and that evolution or any other theory of origins makes a fatal breach (as Comte knew) in consistent positivism. In the essay on the development of the idea of God we notice an interesting suggestion that in the early history of Indian religion and elsewhere we seem to meet the paradoxical spectacle of spiritualism passing into naturalism. One explanation of this would be that men begin rightly or wrongly by imagining an ideal object for their subjective state or states as a whole, that afterwards they imagine an ideal object for their perceptions, and are apt to end by conceiving the objects of their perceptions in a purely matter-of-fact way, while they regard their moods as purely subjective, and neither imagine nor believe that they have any objective ground at all. G. A. SIMCOX.

EPOCHS OF HISTORY.

The Early Empire. By W. W. Capes, M.A. (London: Longmans & Co., 1876.)

In this little book Mr. Capes has given us a clear, concise, and lively sketch of the first century and a half of the history of the Roman empire. Few periods are less easy to epitomise satisfactorily. The wideness of the field, the absence of any prominent continuous line of progress, and the different aspects presented by the imperial system in Rome and in the provinces respectively, present serious obstacles in the way of abridgment; but, by dint of judicious arrangement and a complete mastery of his subject, Mr. Capes has to a great extent surmounted difficulties the gravity of which all students of the period will thoroughly appreciate. The book is practically divided into two parts. In the first the successive reigns of the emperors are succinctly described, while the second is devoted to a sketch of the imperial system, and of the general condition of the empire. The limits of his work prevent Mr. Capes from indulging in the luxury of references; but the quotations from classical writers are apt and numerous, and we hope that no readers will be allowed entirely to overlook the short list of original authorities appended to the list of contents.

In dealing with the personal history of the emperors themselves and the leading events of their reigns Mr. Capes is treading familiar ground. It was this department of imperial history which almost engrossed the attention of Roman historians, while the life of their subjects was left as a dark background against which the lurid splendours of the imperial city and her masters stood out in clear relief. But, though on this head Mr. Capes has merely to repeat what others have said before, he does so with freshness and good judgment. His account of Augustus in particular is especially forcible and just. With the modern apologists for Tiberius he is at variance, and decides that they adduce no evidence sufficiently strong to upset the verdict passed upon him by Tacitus. No doubt the "whitewashing" was carried to absurd lengths—notably, for instance, by Adolf Stahr in his *Tiberius*—but we cannot help thinking that Mr. Capes has hardly allowed sufficient weight to the

internal inconsistencies in Tacitus's account, and to the difficulty of believing, as Tacitus requires us to believe, that a successful general, a skilful administrator, and a man who till late in life retained his health unimpaired, and bore an honourable name, should, on the edge of the grave, have suddenly launched out into a career of monstrous profligacy. The story of the three last emperors of the old line, a story of brilliant promise, followed only too soon by insane outbursts of cruelty and debauchery, is vividly told. Equally successful are the rapid sketches of the two years' anarchy which followed the death of Nero, and of the restoration of something like peace and order by the Flavian dynasty.

With his twelfth chapter Mr. Capes turns from Rome, and from the biographies of her emperors, to the wider and more neglected field outside. Recent researches have considerably added to our knowledge both of the imperial system of government and of the state of things in the provinces; and on the latter of these two points, at any rate, Mr. Capes has bestowed great attention. The chapters on Roman citizenship, on life in the provinces and on the frontiers, and the army, are so good that it is impossible not to wish that they had been longer.

On the other hand, the imperial system of government hardly, we think, gets its due share of notice. In his account of Augustus Mr. Capes shortly describes the various powers which composed his prerogative, and the principal changes introduced into the Republican constitution. Again, in chapter xii. we have a brief sketch of the position finally achieved by the emperors at the close of this period.

It would surely have made things clearer, had Mr. Capes instead devoted a whole chapter to tracing the gradual consolidation of the imperial authority, and its gradual emancipation from those constitutional restrictions which formed part, in theory at any rate, of the Augustan system. As it is, there is an evident gap between the moderate sovereignty assigned to Augustus and the nearly absolute despotism described further on.

The book is supplied with good maps, and a useful index; but would be more complete still if a short chronological summary were added as well. H. F. PELHAM.

Chansons Populaires Bulgares. Par Auguste Dozon. (Paris: Maisonneuve, 1875.)

NEARLY two years have passed since we noticed M. Dozon's report on M. Vercovitch's "Songs of Mont Rhodope," and we have ever since awaited with breathless interest some further account of these poems. Macedonia, according to M. Vercovitch, is as much "a nest of singing birds" as Pembroke College was in Dr. Johnson's time. Every muleteer has his stock of traditional ballads about Alexander the Great, Vishnu, and other worthies, of whom the Macedonians cherish immemorial legends. M. Dozon, who reported on Vercovitch's discoveries, kept up a discreet reserve about his own opinion, and in his new volume, *Chansons Populaires Bulgares*, he scarcely hints at their existence. This is disappointing, and the ballads of

the Bulgarians scarcely console us, by their poetic beauty or scientific value, for the want of information about that sweet enthusiast, the patriotic Vercévitich.

M. Dozon very properly gives a brief sketch of Bulgarian history in his preface. According to him, this people has a disagreeable reputation, and the name of an obscure Tatar tribe which crossed the Danube in the sixth century has got an evil renown for "férocité et excès de tout genre." The Bulgarians of to-day are famous for keeping up the custom of dancing in great circles, which M. Dozon rightly recognises as the origin of all truly popular poetry. The ballads are composed by women, who, as M. Dozon says, and as magazine-editors ought to know, "care very little about the form of their verses." Hence rhymes are unknown to the Bulgarian muse, and hence too, perhaps, the commonness of common-places in Bulgarian Folksong.

Every one who has read much popular poetry knows pretty well what to expect. He knows that a few simple stories and plots will be presented in terms of strange singularity, that birds will talk, that gold and silver will be dragged in profusely, and that in the songs of primitive peoples the sun, the moon, serpents, and fairies will take active parts. The Samodivas, or fairies, are the most interesting characters in M. Dozon's collection of *pesmas*. They attend the birth of children, even of Jesus Christ:

"Trois femmes sont assises à la file,
Trois femmes, trois Samodivas;
L'une lui cousait une chemise,
La seconde lui tricotait un maillot,
La troisième lui ornait son bonnet."

They carry away girls and youths, they make love to mortals, and one is compelled to marry a man who steals her clothes while she is bathing, as in Mr. Morris's "East of the Sun and West of the Moon." Serpents, and the mythic Drakos of Romaine legends, with his wife Elka la Dragonne, are the other supernatural characters of Bulgarian belief. All these beings are in alliance with the elements, or with elemental spirits, and the Samodivas raise whirlwinds, as the Scottish fairies were supposed to do. There are other dragons, Ogenik (*agni, ignis*), dragons of the fire. The mortals in the *pesmas* are brigands, unscrupulous monsters, one of whom treacherously murders a Turkish lady, while another sets his own wife on fire, after wrapping her up in pitch, because she has been forced into a second marriage after nine years' desertion.

A strange ballad about the marriage of the Sun shows that the savage "taboo," which prohibits speech between brides and grooms, daughters-in-law and parents-in-law, still lingers among the villagers of Bulgaria. The "taboo" is now a mere survival, and is evaded by a legal, or rather by a social, fiction. The ballads of love have little of the interest of the mythological songs. They are melancholy as a rule, and cruel Turks, or wicked step-mothers, have their own way with the affections of poor Rada or Todorka. The love of nature shows itself but rarely, in songs of farewell to woods, rocks, and streams. Besides the ballads, M. Dozon has given four or five versions from Servian, Romaine, Bulgarian, and Albanian, of "Le

Voyage du Mort," the European tradition of the return of a dead lover or brother, to ride off with his bride or foster-sister. There was once a genuine English ballad on this theme, which we have never been fortunate enough to meet with. The Celtic version, not without suspicion of artistic improvement, is given by Villemarqué. The most notable point in M. Dozon's versions is the Bird song, "The Birds sing, the Birds say, who is the maiden that rides with the dead?" A similar chorus occurs in Callaway's *Zulu Märchen*, in *Rashen Coatie*, and in Campbell's *West Highland Tales*. M. Dozon has not noticed this coincidence, perhaps the strangest among the verbal coincidences that abound in the popular literature of various races. He has supplied the Bulgarian student with a careful glossary, and the lover of folk-lore with a brief but adequate index of Bulgarian beliefs. The most ghastly of these is the notion that the Plague built a church out of the bodies of the Dead. This fancy of the Spirit of Plague in female form occurs in Naake's Slavonic *Märchen*, and may be paralleled by the recent rumour of the apparition of the Goddess of Smallpox on the Hooghly.

A. LANG.

Mummies and Moslems. By Charles Dudley Warner. (London: Sampson Low & Co., 1876.)

It would be matter for regret if its incorrect and catchpenny title were to prevent anyone from buying and reading so excellent and readable a book as that which Mr. C. D. Warner has so unhappily named *Mummies and Moslems*. Contrary to the author's doubts as expressed in his preface, there is after all abundant room for much more to be written about Egypt. While the beautiful province of the Fyoun has never been properly described at all; while the history of the ancient Christian Days and Churches of Egypt has yet to be written; while vast portions of the Delta are almost a *terra incognita* to European travellers, much relating to the Egypt of to-day is a sealed book to the majority of Englishmen. Mr. Lane's photographic delineation of the manners and customs of the Arab population of Cairo leaves, indeed, nothing to be desired; Lady Duff Gordon's humane and graphic letters show how intimately she had become acquainted with the character and daily life of the people of Upper Egypt; the extracts from the charming letters of Dean Stanley at the beginning of his *Sinai and Palestine* bring the features of Egyptian scenery most vividly before the mind, and Charles Kingsley's description of the Laura of the Thebaid is a miracle of accurate idealisation of a scene he never saw; but, apart from these and perhaps a very few others, the tendency of authors of Egyptian travel is almost invariably to degenerate into a kind of rhapsodical drivél, of which perhaps the most foolish and offensive specimen is the much-read work of Dr. Prime. It is, then, refreshing to meet with a work wholly free from faults of this kind. Mr. C. D. Warner does not present himself to his readers as an archaeologist, an Egyptologist, a naturalist, or a politician; but he yet contrives to give, and that in a straightfor-

ward and attractive manner, a great amount of useful information upon almost every subject about which an intending traveller to Egypt would wish to be informed. The author is a sharply-intelligent, good-humoured, kindly New Englander from the pleasant fields of Connecticut, and he tells what he sees as he passes up and down the Nile in a pleasant, unaffected manner. He is plainly a man of humane disposition, and a cultivated gentleman. That he is a man of shrewdness and keen observation is manifest upon almost every page, and when an inaccurate statement can be detected, which occurs but seldom, it is not that he has been deceived by his own eyes or judgment, but that he has relied upon information supplied to him by others. One pleasing trait in the author's character is his tolerance. Though he hails from Puritan New England, there are no whining ultra-Protestant denunciations in his book. He can see and approve of what is good in the Mohammedan religion—as, for instance, of the fact that their mosques stand ever open, not only for prayer, but as refuges for the poor, the friendless, and the weary, as well as for the pious and the repentant (p. 80); and he can even speak charitably of the much-abused Coptic Christians. "Nothing happens to us as to other people," he says (p. 133), "and we have had no opportunity to make the usual remarks upon the degraded appearance of these Coptic monks at El-Adra. So far as I saw they were very estimable people." And, again (p. 213), he says in words which writers on the Holy Sites of Palestine would do well to lay to heart, "I shouldn't lose my temper with a man who differed from me only a thousand years about the date of any event in Egypt."

Mr. Warner's plan is to take his readers with him to Alexandria and Cairo, and thence in his dahabeeah to the Second Cataract, relating what he sees by the way, and interspersing his narrative with scraps of information and amusing anecdotes. He is particularly happy in reproducing the talk of Pyramid Arabs, donkey-boys, and of his dragoman Abd-el-Atti. Unlike most writers, Mr. Warner gives an interesting account of Alexandria, a city which from its ancient greatness, its numerous relics of antiquity which are perpetually turning up, and its marvellously mixed population, deserves more notice than it has hitherto obtained. Street sights unnoticed elsewhere are described by a few happy touches:—

"Here comes a novel turn-out. It is a long truck-wagon, drawn by one bony horse. Upon it are a dozen women, squatting about the edges, facing each other, veiled in black, silent, jolting along like so many bags of meal. A black imp stands in front, driving. They carry baskets of food and flowers, and are going to the cemetery to spend the day" (p. 35).

The descriptions generally, whether of scenery, persons, or daily life, are unusually good:—

"The running Sais before a rapidly driven carriage is the prettiest sight in Cairo. He is usually a slender, handsome black fellow, probably a Nubian, brilliantly dressed, graceful in every motion, running with perfect ease, and able to keep up his pace for hours without apparent fatigue. In red tarboosk with long tassel, silk

and gold embroidered vest and jacket, coloured girdle with ends knotted and hanging at the side, short silk trousers and bare legs, and long staff, gold-tipped, in the hand, as graceful a running as Antinous, they are most elegant appendages to a fashionable turn-out" (p. 53).

How vivid is this picture; and yet, to judge from his statues, it may be questioned whether Antinous was not too "large, and languishing, and lazy," to have run very fast. In the Cairene donkey-boy's words on the next page one almost seems to hear the echo of the voice of David lifted up for his friend Jonathan. "'Are you the brother of Hassan whom I had yesterday?' 'No! He, Hassan, not my brother; he better, he friend. Breakfast, lunch, supper, all together, all same; all same money. We friends.'" Nothing ever really changes in the East. It is pleasant to mark that the author does justice to the much-maligned Arabs of the Pyramids. "The guides are perfectly civil; they do not threaten to throw me off, nor do they even mention backsheesh." The reason is plain: Mr. Warner is a gentleman, and treated his Arabs with politeness, and as a matter of course was well treated in return. For instances of graphic description the reader is referred to the account of the view from the top of the Great Pyramid (p. 92), to the admirable account of an Egyptian funeral (pp. 141 and 149), and to the sketch of sweet little Fatimah at Thebes (p. 197). Mr. Warner possesses a large share of dry, unstrained, quiet humour, which never degenerates, as in the case of his countryman Mark Twain, into either vulgarity or profanity. As funny as Thackeray's story of the Irish servant-girl who brought up the coals on a china plate is the author's description of the two boys at Farshoot who scoured brass dishes by first putting sand in them, and then, standing in them, whirled half round and back, while they supported themselves by clinging to the side of a house.

While, as a whole, Mr. Warner's book strikes us as marvellously correct, still, as may be expected in a volume of nearly 500 pages, mistakes occasionally occur. A few of these it may be well to mention. Thus the writer never seems to realise that the Khedive is not an independent sovereign, for he always speaks of his mother as the "Queen-mother." It is, moreover, a mistake to suppose that the Coptic Christians practise circumcision as a religious ceremony. It is not this, but merely an immemorial custom, wisely retained from considerations of health and cleanliness in a hot climate (p. 132). Mr. Warner, again, is mistaken in speaking of Dayr el-Adra as "a mud settlement of lay brothers and sisters." The settlement is simply a Christian village. Nor is it correct to say that the shooting of the people's pigeons is "permitted away from the houses." It is "permitted" only because the down-trodden fellah dares not resist, and knows that he has no redress for anything he may suffer at the hands of the *howadji*; and the wholesale slaughter of the poor people's birds by English and other travellers is a piece of oppression which cannot be too strongly condemned. Mr. Warner is quite wrong in supposing that "in the whole land of Egypt above Cairo

there is no such thing as an inn." There is a large hotel at the mineral springs of Helwan in the desert opposite Mitrahenny, and a *locanda* at Asyout. In addition to these, lodgings can be obtained at Thebes, and "a clean Christian who wishes to keep clean" can effect that laudable purpose in many Sheyks' houses in the upper country, and even in some of the mud dwellings of the fellahen, which are far from being so dirty as they look.

Likemost Americans—for whom, strangely enough, a despot seems to have a wonderful attraction—and as he himself testifies, Mr. Warner seems to have taken a somewhat favourable view of the character of the present Viceroy. The short time he was in the country, and his familiar intercourse with the United States generals in the Khedive's service, may have tended to this; but a far juster view of the matter is that of the "very intelligent" English gentleman at Cairo quoted at p. 432. Mr. Warner does not seem either to abhor slavery or to be aware that, apart from his cruelties to the "free" fellahen under the infamous forced-labour system, the Khedive is the greatest slave-buyer and slave-holder in Egypt, and that all his innumerable palaces are full of slaves to overflowing. Nor does he seem to appreciate the extreme misery of the fellah class and poor generally, or the cruel and shameful exactions to which they are subjected by their Turkish ruler.

In spite of these blemishes, we repeat that Mr. Warner's book is a good and an interesting record of Nile travel, and we part from him with regret, and with a hope that he may some day return to Egypt, and, visiting the Delta, the beautiful Fyoun, and the Oases, give his former readers and friends an account of his experiences in those comparatively little-known regions.

GREVILLE J. CHESTER.

NEW NOVELS.

Hogan, M.P. (London: Henry S. King & Co., 1876.)

Sir Hubert's Marriage. By Gertrude Townsend Mayer. (London: R. Bentley & Son, 1876.)

Gervase Sachererill. By Theodore Howard Galton. (London: Burns & Oates, 1876.)

Grassmere Farm. By "Frank." (Liverpool: R. A. Elliott, 1876.)

"HOGAN, M.P.," despite its title, has not much in common with that dreariest birth of time, the political novel. It is true that the plot in some measure turns on the not very novel incident of a young barrister with some brains and no money being selected and "run" for a constituency by certain persons who have private ends to gain, and left stranded by an inopportune dissolution. But politics proper occupy a very small place in the book, which is really an elaborate study, apparently from the life, of various phases of Irish (chiefly Dublin) society. The author, whoever he is, shows very considerable power of sketching class-character, though he is perhaps less happy with individual figures. But we must say that the classes represented have very little

cause to thank him, whether his portraiture be faithful or unfaithful. The coarse magnificence and naïve vulgarity of his Roman Catholic "whiskey people" are only more offensive than the petty spite, the half sham dignity, and the shifty shabbiness of the better-bred Protestants; while the picture which the writer has drawn of Trinity undergraduates can only fill the soul of an English university man with amazement. As to the sketch of Irish country life which the second volume contains, one is, as the author represents his hero, "astonished beyond measure at the Irishness of everything." The sluttish plenty, the squalid want, the general dilapidation, the agent, the priest, the everything and everybody which we had fancied to be "properties" as much antiquated as the white coat and bull-dog of our own countrymen, all reappear, and are solemnly pressed on us as facts. It is, of course, impossible for a stranger to judge of the accuracy of such descriptions; but there is an air of veracity about the book and of impartiality in the writer's all-round hitting which somehow or other impresses one favourably. As a mere novel, *Hogan, M.P.*, will hardly rank high: the incidents are somewhat stale, and the plot is too obvious, while, as we have already hinted, the characters are not individually good. The hero is very indistinctly presented; Nellie Davoren, the heroine, in the last volume is an entirely different personage from Nellie Davoren in the first; and it is entirely incomprehensible why the financier Saltasche (one of the best figures in the book) should have preferred exposing himself to disgrace and ruin by levanting with other people's money when he appears to have had plenty of his own. The account of the *Beacon* newspaper in the third volume is a very clever and sufficiently obvious, not to say well-merited, satire. But the value of the book consists in the contribution which it makes (if, indeed, it does make it) to the literature of the strangest of all national characters.

The principal strength of *Sir Hubert's Marriage* lies in its dialogue, which is singularly good. With the exception of one rather dubious scene, which affects to represent the conversation of London society, the whole book is remarkable for the natural and truthful colouring of the talk, which is tolerably abundant. The characters, too, are nearly as good as their words, though we cannot help demurring a little to the very un-modern devotion of the heroine, Diana Redfern, who not merely bears patiently the indifference of the man she loves, but actually busies herself in educating and cultivating the village maiden he thinks he has chosen. It need not be said that all comes right; indeed, the author is so anxious to mate all her rather numerous characters properly that she cruelly sacrifices an unlucky odd man who can find no partner by despatching him to the Herzegovina. There is nothing particularly original about the conception or execution of the book, but it is an excellent and workmanlike example of a commendable class of fiction.

We own to having been bitterly disappointed by Mr. T. H. Galton's book. The

author in an enthusiastic preface addressed to Dr. Newman speaks of re-awakened interest in "those old confessors and martyrs who weathered the storm of nearly three centuries of unrelenting persecution." Now, it is only surprising that interest should have wanted reawakening in these tough tercentenaries who thus triumphantly confuted at once Mr. Thoms and the Protestant religion. Hoping to be introduced to at least one such conqueror of Old Parr and Mr. Jenkins combined, we turned the pages of *Gervase Sacheverill* eagerly, and we must say we thought it unkind of Mr. Galton to put us off with a trumpety martyr of sixty-five. On reading further, however, we saw reason to acquit him of unsound opinions on human longevity, and to substitute the milder charge of a slight confusion in thought and language. We could wish that he would try his own interesting experiment of reading *Campion's Ten Reasons* "over a rushlight." A decidedly insufficient supply of light and an imminent peril of combustion to the valuable work in question would probably follow. Also, we should like to meet a gentleman who was "strongly leavened with the views of Hobbes and Milton," if only for the purpose of ascertaining what those views are. But we have no wish to be too hard on Mr. Galton. He is evidently possessed of an amiable and genuine enthusiasm for his religious views, and of considerable local knowledge of Worcestershire; so that if these two good gifts sufficed for the writing of a good novel he would doubtless have written one. We will give him one piece of friendly advice. Let him not another time, when he wishes to support an historical or social statement, rely on the Bardolphian security of Lord Macaulay. The critical reader will not thank him for his reference, and the uncritical does not want it.

We shall probably be able to convey a good idea of *Grassmere Farm* by a few simple statements. There is in it a couple who, at a moment's notice, at sunset, and without the trifling formality of a licence, get married by a casual parson at their uncle's bedside as coolly as if no Lord Chancellor Hardwicke had ever arisen to thwart true lovers and spoil legitimate comedy. There is a gentleman who writes immortal works under the signature "Excelsior." There is an author who, we suppose deliberately, writes the following sentence (the scene is Pan):—"They walked up the street towards the church, as Madame called it, but it was really a Catholic chapel"! The italics and the note of exclamation are ours.

GEORGE SAINTSBURY.

CURRENT LITERATURE.

Epochs of English History. England a Continental Power, 1066-1216. By Louise Creighton. (Longmans.) The least satisfactory part of this little volume is its title. It is only by straining the natural meaning of the words that England can be said to have been a Continental Power even under the Angevin Henry; and the term as used by Mrs. Creighton is the less suitable as the relations of the insular kingdom to the mainland receive from her only the slightest possible notice. The book itself, however, is a very good epitome of English History

from the Conquest to the Great Charter. It is simply and intelligibly written, without being overloaded with details; and the constitutional changes, and leading features of the period generally, are brought within the comprehension of the youngest scholar. Here and there is a passage which might be amended, as tending to convey a wrong impression. Thus, the Conqueror's reason for not daring on his deathbed distinctly to bequeath the English crown to his son William was not that "the English people had the right of choosing their own king." Confessing that he had won the kingdom by violence, he left the disposal of it, not to the people, but to God himself ("nulli audeo tradere, nisi Deo soli," according to Orderic), to whose minister, Lanfranc, was expressly reserved the decision as to the crowning of his successor. In the reign of Stephen, Earl Robert of Gloucester deserves mention, if only that the party of Matilda may be acquitted of the seeming folly of releasing such a prize as the captive king merely "in return for other prisoners." Altogether the volume is admirably adapted to its purpose as an elementary school-history for beginners.

HERR KOLDE has attempted in his little work *Luthers Stellung zu Concil und Kirche bis zum Wormser Reichstag* (Güterloh: Bertelsmann) to show how gradually Luther tore himself away from the old traditions on the authority of the Councils and the Church. If it cannot be said that the author has seized upon any new points of view, he has produced a work which may serve to complete Kortlin's book, which is the latest biography on a large scale. He has, however, allowed himself to be enticed by hypotheses which deserve no place in a historical work when they are unsupported by any basis in ascertained facts. He gives us, for instance, a purely imaginative picture of that which would have happened if Luther when at Worms, in 1521, had been less firm in his rejection of the Council. We do not feel inclined to join the author in regretting that Luther was not more compliant.

HANS SALAT is chiefly known by the chronicle in which he describes, with the thorough hatred of a fanatical Catholic, the unhappy quarrel which ended in the battle of Kappel and the triumph of the Catholic cause in Switzerland. But his other writings, and especially his poetic effusions, have an interest of their own; and we may therefore thank Herr Bächtold for collecting for the first time, under the title of *Hans Salat, ein Schweizerische Chronist und Dichter aus der ersten Hälfte des XVI. Jahrhunderts, sein Leben und seine Schriften* (Basel: Balmmeier's Verlag), these scattered productions, some of which he must have had some difficulty in acquiring. He has added a biography of the writer. Fortunately he met with Salat's diary in the Bibliothèque Nationale at Paris. He has printed this diary and some letters, which do not redound to the credit of the author, whose character does not appear to have been equal to his talents. Herr Bächtold promises us, at no distant time, a History of German Literature in Switzerland. The evidence which he has already given of his literary powers promises well for this new undertaking.

Joannis Coleti Opuscula quaedam theologica. Letters to Radulphus on the Mosaic Account of the Creation, together with other Treatises. By John Colet, M.A., afterwards Dean of St. Paul's. Now first published with a Translation, Introduction, and Notes, by J. H. Lupton, M.A., Sur-master of St. Paul's School, &c. (Bell and Sons.) The principal treatise in this volume has already been made known to the public by Mr. Seebohm, who gave an analysis of its contents some years ago in the second edition of his *Oxford Reformers*. But those who have been led by Mr. Seebohm's book to take an interest in Colet's writings will welcome all the more readily the publication of the exact text of those writings carefully edited and translated by the sur-master

of St. Paul's School. As specimens of Biblical criticism 300 years ago they would be interesting quite apart from the fact that Colet was the author, for they treat of subjects which have excited no little attention of late years, and treat of them, as the editor remarks, in a very modern spirit. Nevertheless, we cannot quite agree in the opinion quoted by Mr. Lupton from Mr. Green's *Short History* that Colet was the beginner of Rational Christianity in England. For, not to mention that the writings of Bishop Pecock, among others, prove the contrary, we think there is a considerable presumption the other way from these writings themselves. The Mosaic cosmogony was not less opposed to the scientific (or unscientific) views which prevailed in Colet's time than to those of our own day; and Colet goes about to harmonise it, so far as he could, with common sense and generally received opinion. Dismissing at once the literal sense as utterly untenable, he endeavours to explain the whole narrative as a poem, in which the author, Moses, adapted his language to the comprehension of an ill-instructed people. The days of creation were not really days, or even ages, as some now are inclined to consider them, but only a certain order in the works. They are not an order even in time. The first day was the original eternity, in which all things were created at once. The other five days' work was really included in it, and what follows is a mere expansion. So far Colet, though expressing a view, it may be, peculiar to himself, does not seem to tremble for its reception; nor indeed do we find, as a matter of fact, that he scared the orthodox world in his day as Colenso did in ours. He is evidently far more apprehensive about the further stages of his explanation, which he calls new wine to be poured into old bottles; and to say the truth we greatly doubt whether there are vessels even at the present day capable of retaining his vintage. But his doubts do not seem to have any relation to the fear of being thought a heretic. They arise simply from his own great diffidence as to an explanation which he puts forward simply as conjectural, and which must be acknowledged to be very mystical; inasmuch that he at length honestly confesses that he is very likely in the dark himself, as nothing appears to him more like night than a Mosaic day! These remarks on the cosmogony of Genesis are contained in a series of letters to a friend named Radulphus. The volume contains also a fragment of an exposition of St. Paul's Epistle to the Romans.

In the preface to Rudolf Usinger's *Die Anfänge der deutschen Geschichte* (Gotha: Perthes), Waitz explains the plan of his departed friend's work. It was originally intended to have been a History of the Saxons, in the old sense of the term, but gradually expanded into an account of all the German tribes. Waitz regrets that the author did not adhere to his earlier idea, and shows how the collective names "Saxon," "Frank," &c., gradually took the place of the separate tribal names. The main work is so incomplete that it can only possess a relative value. One point may be noticed. Usinger thinks that the Celts (Belgae) once possessed much of the German sea-coast; and that when driven westwards by the German tribes, part of them passed into Gaul, but the greater part into Britain—the name *Cymry* being identical with *Cymbri*. Then the German tribes occupying the old Cimbric land were naturally called by the old name (a similar transference is claimed for the term "German" itself), and the Germans, Cimbri, and Teutones, first crossing the Rhine at its mouth, then recrossed it higher up, and so reached the Danube. The whole discussion, of course, can only rest on possibilities. Mommsen takes an opposite view as to the movements of the Cimbri.

Sebastian Bürsler's Beschreibung des Schwedischen Krieges, 1630-1647. Hrg. von Dr. Friedrich von Weech. (Leipzig: Hirzel.) This little book, dedicated to the poet G. Freytag, opens up a new and interesting source of information regarding

the history of the later stages of the Thirty Years' War. It is true the chronicle of Sebastian Bürsler, a monk of the convent of Salem in the Grand Duchy of Baden, was not entirely unknown hitherto. It is mentioned in a paper of A. Stern's in the twenty-second number of a historical magazine, *Die Geschichte des Ober-Rhein's*. But this is its first appearance in print, together with an introduction and the most necessary notes. Dr. F. von Weech has done a useful work in introducing to a wider circle the ingenious and superstitious, but at the same time humorous and circumspect monk, who kept his journal carefully from year to year. On the whole, social history gains most by the publication. The spoliation and oppressions to which the convent was subjected alike by friend and foe, the wretched plight of the country-people round about, the demoralisation prevailing even in those parts, are graphically described by the chronicler, who gives besides a circumstantial account of the more important political events, so far at least as they fell under his notice. As regards the fortunes of the country round the Lake of Constance in those times of disturbance, the sieges of Constance and Ueberlingen, the deeds of Gustavus Horn, Bernhard of Weimar, of Konrad Widerhold, and Franz von Mercy, the book is a mine of valuable information, not to be overlooked by the student of the history of the Thirty Years' War.

The Impeachment of Mary Stuart, sometime Queen of Scots, and other Papers, Historical and Biographical. By John Skelton, advocate. (W. Blackwood & Sons.) It is now more than forty years since Mr. Carlyle, indignant at the scanty space afforded by historians to the illustration of the change brought about in Scottish life and institutions by the Reformation, estimated the number of volumes written on the eternal "Beauty and Booby" story at two good horse-loads. More recent writers have shown no less activity in the production of works on the like subject, to the equal neglect of more edifying matter in the realm of philosophy taught by experience. Stale and wearisome as is become the controversy regarding the guilt or innocence of Mary Stuart, we cannot withhold a few words of commendation from the present volume; its brevity alone deserves so much. "The curtest defence of the queen hitherto," writes Mr. Skelton, "has seldom been compressed into less than three or four volumes octavo." Here, however, the reader will find all that is worth remembering of the matter confined within the limits of about 130 pages. Upon the appearance of Mr. Froude's volume on the Darnley murder and the Bothwell marriage, Mr. Skelton (who, we believe, is better known as "Shirley" to the readers of magazines) "told the author that he had failed to satisfy" him that Mary had aided and abetted in the crime in the manner the Casket Letters seemed to represent. Mr. Froude, in reply, proposed to insert in *Fraser* any observations on the subject that Mr. Skelton might choose to send him; and in due course of time "Shirley's" vindication appeared in the columns of that magazine. This vindication, with extensive alterations and additions—much, indeed, entirely re-written—is now republished. The counsel for the defence, for so the writer describes himself, says he is a plain speaker, unused to the arts of the rhetorician; but the simple story he has to tell needs no embellishment. This assumption of the character of the plain blunt man, who loves his client, seems to us, however, a little overdone, for we get but a very little way in the argument without meeting with Darnley in the shape of "a noxious, unclean, hateful animal—hateful to God and man," while Mary encounters us as a "girl who by nature was inclined to trifle, to float with the stream, to put as far as possible from her what was grim and ugly and tragic in life;" but, once roused, "was transformed into such a beautiful destroying angel—haughty, defiant, inflexible—as

poetry has created." Elsewhere we read that "there was, after all, if not a deep vein of sadness, at least a poetic pensiveness—the pensiveness of a doomed race—in her nature;" and similar flowery fantasticalities are scattered with no sparing pen. We have, nevertheless, read the essay with much interest, and advise a careful perusal of it to all whose knowledge of the facts and arguments bearing upon the mystery is limited. With this advice we would venture to couple a recommendation that the subject be carefully avoided ever afterwards. Life is short, and there are very many other things better worth study in our world's history. The other essays in this volume, on Dryden, Bolingbroke, &c., form pleasant reading enough, but call for no special remark. A highly ideal design for a portrait of Mary, by Sir J. Noel Paton, adds much to the value of the work.

König Sigmund und die Reichskriege gegen die Hussiten. Von Dr. Friedrich von Bezold. Zweite Abtheilung. Die Jahre 1423–28. (München: Ackermann.) The first part of this work appeared in 1872. Since then Herr von Bezold has treated the same subject from a general point of view in his *Kulturhistorische Studien zur Geschichte des Huzenthums* (ACADEMY, May 8, 1875). The book before us has all the merits of the young author's earlier studies—honest research, clearness of expression, and full acquaintance with the literature of its subject. He makes excellent use of the documents, chronicles, popular songs, and printed matter already known, and has besides collected a vast quantity of new and valuable material from the archives of Nuremberg, Munich, and Nördlingen. His narrative often falls into the track of Droysen and other recent authors, but succeeds in introducing important corrections and additions. The book contains more than is expressed in the title. Although the Hussite war was undoubtedly the great event of the time (1423–28), the cause of universal Christendom was the cloak for many other ends, and the author accordingly gives us an account of the policy of King Sigismund and of the German princes in opposition, as well as of the interests of the Church and those of the Slavonic race, while the Hussite war, the great object, is seemingly often entirely lost sight of. The growing importance of the question of constitutional reform in Germany at that time obliges the author to pay quite as much attention to Germany as to Bohemia, and to recount not merely the forays and bloody battles which took place, but also the political negotiations and wordy congresses. Important as these endeavours to provide the German Empire with a military organisation and a regular system of finance were in themselves, they are still more so as showing the wretched state in which the Empire then was. The King, almost habitually absent, took no part in the measures of reform; he was absorbed in the visionary idea of securing peace to the whole of Christendom, and, without any real power of his own, was engaged against the Turks in the East. He was full of fear of the Houses of the Hohenzollern and the Jagellons; and, having begun his reign with high-sounding phrases about the honour of the Empire, had surrendered Schleswig to the Danes, and was trying to make the best bargain he could for Jülich and Gelders. We see the Electors and princes divided by mutual jealousies, and while endeavouring to restore peace to the realm, themselves taking frequent part in the feuds which disturbed it. The towns shrink from every new tax, and pursue a petty and mean policy of their own. Nevertheless, at those endless conferences questions of the highest importance were raised, and even the defective conclusions come to paved the way for more important reforms. In the first place, the *Agreement of Bingen* must be regarded as a very significant step towards the reform of the Imperial constitution. It was then that the Electors, with the Elector of Brandenburg at their head, openly declared that the highest

business of the State no longer belonged to a powerless crown, but to a joint body of the highest princes of the land. Impelled by this thought they formed a confederation resembling that league which some twenty years earlier had deposed Wenceslas—which league furnished a precedent also for the Pope's acting in concert with the Electors against a King who showed so little zeal in putting down the heretics. Herr von Bezold has had the good fortune to discover some documents that shed a new light on the steps subsequently taken by the Bingen Confederates, and on their negotiations with Sigismund. It is clear that with the help of the towns and the party of the knights, the King thought of taking up arms against the powerful princes. But the towns, on whom he chiefly depended, ready as they were to promise him moderate assistance against the Hussites, would not ally themselves with him against the Electors. The Electors on their side were not in a position to humble the King in the way they had intended to do, chiefly because the only thing they cared about was the increase of their lands and revenues, and therefore they sacrificed every higher object to their own selfish plans. Under these circumstances there was no hope of extinguishing the fire that had blazed out in Bohemia. Nothing but the civil war between the two parties of the Hussites, the Utraquists and Taborites—the death of Ziiska, the purest character and greatest military leader the Bohemian rising had produced, and the continual fights about Moravia, could have prevented the Bohemians from entering on a war of aggression on a grand scale. The aspect of things changed some time after the terrible battle of Aussig in 1426, and the revolution which took place in Prague, April, 1427. As soon as the treachery of Prince Korybut had been discovered, he himself thrown into prison and his party broken up, the Bohemian capital fell into the hands of the Radicals, and they began those terrible wars of aggression against the Empire by which passion and violence were again awakened. Herr von Bezold shows very clearly that the Frankish knights were the first cause of a powerful war being set on foot, and the miserable end of the new campaign; he goes on to show how in consequence of this a most remarkable attempt at a better organisation was made at Frankfurt, and also the wretched result of this same attempt, the chief importance of which lay in the levying of a general Imperial war-tax. The picture he gives is not a pleasing one, but it is clearly drawn, and free from all personal bias.

The Law of Nations considered as Independent Political Communities: or, the Rights and Duties of Nations in Time of War. By Sir Travers Twiss, D.C.L., &c. Second Edition Revised, with an Introductory Juridical Review of the Results of Recent Wars, and an Appendix of Treaties and other Documents. (Longmans.) This is a reprint, which, however, we are glad to find was necessary; nor does the introduction mentioned in the title-page attempt to criticise very deeply the events of the twelve stirring years since the appearance of the first edition. Sir Travers points some delicate irony at the inconsistent tendencies observable in the most popular modern theorists on international law. In order to obtain an increased protection for private property, war is made to be a relation between Governments and not between nations, by those who are foremost in advocating the armed-nation system of compulsory military service; and "the three rules" of the Treaty of Washington are supported on the ground of a distinction between ships and other chattels, by those who object to the capture of private enemy's property at sea on the ground of the absence of such a distinction. The truth is that international law is in a state of development; but we take it that its amicable development will not be facilitated by giving the name of a principle to every generalisation at which each writer may desire to arrive.

The Law relating to Public Health and Local Government. By Gerald A. R. Fitzgerald, M.A., of Lincoln's Inn, Barrister-at-Law, and late Fellow of St. John's College, Oxford. (Stevens and Sons.) In this volume Mr. G. A. R. Fitzgerald, the draftsman employed by the Government in the preparation of the Public Health Act, 1875, reprints that statute with an "introduction, notes, and appendices." The introduction is a readable and, to the legislator, a useful *résumé* of a very intricate and far from creditable chapter in the history of our legislation. The great Consolidation Act of last year contains practically the whole statute law upon its subject, and, as Mr. Fitzgerald's notes, being corrected up to the latest judicial decisions, contain therefore the whole of the judge-made law on the subject, his book may fairly claim to rank as a *corpus juris* in sanitary matters. It is carefully done, and cannot fail to be of much service to the lawyer, the medical officer, and the "local authority."

The City Life: its Trade and Finance. By William Purdy. (Sampson Low and Co.) The author of this book has collected in it a considerable amount of useful statistical information which gives it some value, but his own discussion of the subjects to which his statistics relate tends to the confusion rather than the diffusion of useful knowledge. The chief lessons which he seems struggling to teach are that the commercial morality of the age is low, and that the gambling and dishonesty of merchants, not the indiscretion and improvidence of bankers, have been the main causes of recent losses in trade; but that some improvements may be made in the management of deposits and the practice of banking. His facts and suggestions are, however, so mixed up with tedious platitudes, rambling and incoherent reflections, criticisms of writers who are not indicated, and whose views are alluded to rather than stated, that few readers could have time or patience to sift the wheat from the chaff. Among facts which he adduces justly enough as characteristic of the age is that five columns of a journal which makes high pretension to Evangelical religion are regularly devoted to accounts of horse-races, sports, boating, and football. But what can he mean by speaking (p. 44) of "the Cobden theory" that capital should be placed within the reach of the artisan for various experiments? Mr. Cobden's theory is summed up in the freedom of trade. And why, on the other hand, does he frequently surround common words with inverted commas, as if they were recondite quotations?

NOTES AND NEWS.

M. CERNUSCHI, the zealous and able champion of bi-metallic money, is now in London, where he is known to many distinguished persons.

AMONG Messrs. Trübner's announcements we notice:—On "*Reliable*," with a *General Survey of English Adjectives in -able*, by Fitzedward Hall; *A Grammar of the Eastern Hindi, or the Vernacular of Eastern Hindustan and Western Bengal, commonly called "Ganwari,"* by the Rev. A. F. R. Hoernle, Professor of Sanskrit at Jaynarain College, Benares; *A Grammar of the Hindi Language*, by the Rev. S. H. Kellogg; and *Michael Servetus: his Life and Works*, by R. Willis, M.D.

WE understand that Messrs. Macmillan and Co. will publish in the autumn for the Rev. Dr. Farrar, Canon of Westminster, a volume of sermons on topics connected with school life, preached during his headmastership of Marlborough College.

THE review of Ticknor's "Memoirs" occupying forty pages of the last issue of the *Quarterly Review* will call general attention to that work, and we are glad to note that a complete English edition is in the press and will shortly be published by Messrs. Sampson Low and Co.

SOME months ago the Japanese Government presented to the India Office a copy of the Buddhist *Tripitaka*, "printed in Chinese, with Japanese notes in the Katagana characters." This copy is that commonly known in China as the Northern Collection, from its having been made by order of the Emperor Wan-leih, of the Ming Dynasty, after the Court had moved from Nan-king (the southern capital) to Peking (the northern capital). It was reproduced in Japan in the year 1679, and was republished with an Imperial Preface about the year 1682. The entire set of books consists of rather more than 2,000 Japanese volumes, and so lightly did the Council for India estimate the difficulty of cataloguing such a collection, that on December 14, 1875, they passed an order "That Mr. Beal be requested to prepare a compendious Report of the Buddhist *Tripitaka*—to be ready in six months." The time thus meted out was clearly insufficient for the thorough performance of the work; but Mr. Beal set about his task with energy, and the result has been that he was able to submit a printed catalogue and brief report of the books on June 19, thus keeping to within a day or two of the limits imposed by the Council for India. Of course the work has suffered, as he says himself, by his having been thus pressed for time, and, indeed, it is a matter of surprise that he should have accomplished as much as he has. In each case he gives a transliteration of the Chinese titles of the works, and in instances where these are simply translations from the Sanskrit he gives the original titles, together with the names of the translators when they are obtainable. In the case of works written by Chinese authors he translates the titles, thus affording an insight into the nature of their contents. At the end of the catalogue he adds the "compendious report" which he was directed to make, and in which he gives a very interesting *résumé* of the different classes of works into which the collection is divided. It is well known that Mr. Beal has devoted himself for years to the study of Chinese Buddhism, and the catalogue before us is just such a one as we might have expected from the pen of so able and painstaking a scholar.

MR. ARTHUR ARNOLD will contribute an article on "Russia in Europe" to *Fraser's Magazine*.

THE Rev. W. D. Macray writes:—

"Mr. Hosack, in his article in your number for July 1 on Mary, Queen of Scots, refers to a manuscript English narrative of her trial, which, he says, 'is, or recently was, in the Bodleian.' As it is possible that these words may be misunderstood, permit me to add that the interesting narrative in question is contained in a volume which I had the pleasure of showing to Mr. Hosack some time since in the reading-room of the Bodleian Library, but which belongs to Dr. A. Batt, of Witney, and had then been lent to me by that gentleman for examination."

THE *Revue Historique* for July contains the beginning of a memoir of François Hotman, the celebrated juriconsult of the 16th century, by M. Darest. Several unpublished letters of Hotman are given, which illustrate the politics of Europe during the religious wars, and throw light on the state of society and learning. M. Gaffarel begins a paper on the "War of the Fronde in Provence." M. G. Monod has edited some fragments of Michelet on the Roman emperors. They are merely notes taken at a course of his lectures, which were meant as an introduction to Mediaeval history, and were delivered at the Ecole Normale in 1827-1838. Though slight, they contain much of the force and insight which marks all Michelet's writings.

MESSRS. HACHETTE AND Co. announce an important work on Political Geography by M. Himley, one of the professors at the University of Paris. It is called *Histoire de la formation territoriale des Etats de l'Europe Centrale*. As Mr. Freeman has a book on Political Geography in the press, it will be instructive to compare the conclusions which the two writers arrive at.

THE historical section of the *Bibliothek für Wissenschaft und Literatur* (Berlin) gives as the second volume of its series "A Handbook of the History of Austria, from the most ancient to the most recent times," by Franz Krones. A compendious and readable history of Austria has long been a desideratum, and as the author, who is Professor of National History at the University of Gratz, has been long known as a diligent and trustworthy historian, as well as an able writer, a better choice could scarcely have been made by the promoters of the *Bibliothek*, both as to the subject-matter and the authorship of this continuation of their historical series.

AN interesting work has appeared in Germany on the *Ancient Sources of Florentine History*, by Otto Hartwig, in which he treats especially of the value and authenticity of the *Gesta Florentinorum*, belonging to the century between 1125 and 1231, and enters fully into the question of the verifiability of the traditions, which ascribe the rebuilding of the city in about 800 to Charlemagne, as set forth in the *Chronica de Origine Civitatis*.

Two brochures on the woman question perhaps deserve a few lines. A woman who gives her "thoughts on woman's rights" to the world through Messrs. Blackwood writes like a lady, and sees clearly that if women abandon their traditional self-suppression they would lose the kind of consideration which many, perhaps most, of them receive. She does not face the contradiction there seems to be between self-support and self-suppression, and is unreasonably surprised that a clergyman finds it easier to get a nursery-governess than a schoolmistress—even a nursery-governess is conventionally a lady. "Emme Dee," who writes to order (of M.D.), and publishes with Houghton and Co., holds that women ought to be taught physical science and housewifery, and give up expensive tastes, and then most of them would be able to marry. "Emme Dee" writes shrewdly, abruptly, and incoherently. Both writers fail to see that acquired needs and incapacities make up nine-tenths of civilisation.

ON July 9 there died at Stockholm Charlotte Bremer, the only sister of the celebrated Miss Fredrika Bremer, in whose literary labours she to a considerable degree participated. The deceased lady was born in 1799.

THE July number of the *International Review* contains a reply by Prof. Curtius to Mr. J. Hadley's criticism of his well-known doctrine as to the original seats of the Ionians.

WE have already made mention of Dr. Kuenen's article, which occupies the place of honour in the *Theological Review*. A notice of the recently published *Life of Schopenhauer* tries to establish a connexion between the anything but amiable character of that philosopher and his philosophy. The biographer, it seems, compares him in his "boisterous arrogance" with Wordsworth; but surely, though Wordsworth was arrogant, he was very far from "boisterous." He certainly never threw his landlady down stairs, nor told his mother that her writings would not live even in the lumber-room. The article on "Free Will and Responsibility" is a strange mixture of grotesqueness and acumen. Does not the author need a clearer distinction between direct and reflex acts of the mind? Free Will is that reflex act by virtue of which human agents are responsible or liable to praise and blame, punishment and reward. We should join in deprecating the crude analysis which would set down such an act as "swayed blindly and by accident," and entirely devoid of laws of its own. We observe in the notice of Ziegler's *Itala-fragmente der Paulinischen Briefe* a considerable confusion as to the use of the word "Itala." German writers as a rule use it for the older form of the Latin version before Jerome. The critic, probably with reason, objects to this. But he is himself utterly wrong if he supposes that it has anything to do with the

district from which the *codices* of the Old Latin happen to be derived. True, the two oldest manuscripts of that version have been preserved in the towns of Vercelli and Verona. But it is quite certain that these two famous documents represent an African, and not an Italian form of text (cf. Rönisch, *Itala u. Vulgata*, p. 5). Of the other manuscripts mentioned, the Brescian perhaps does represent what was probably the true "Itala," but the fragments at St. Gall are African, and the lectionary at Luxeuil (we suppose that this is meant) is based on the Vulgate, and has nothing to do with the matter. The critic is also quite wrong in saying that before the discovery of these fragments "nothing of the Versio Itala was known beyond the Gospels."

In the *Church Quarterly Review* there is an article on the Ancient Egyptians, by a writer who seems well acquainted with the monuments, and believes they bear out Usher's Chronology within a couple of centuries or so. The article on Gervase of Tilbury calls attention to the strange fact that a learned layman, in high employment, of good judgment in practical things, should have collected incredible stories in good faith in the two parts of Europe he knew best—East Anglia and the kingdom of Arles.

ANOTHER volume of the *Chronicles of the German Cities from the Fourteenth to the Sixteenth Centuries*, edited under the direction of Professor Hegel for the Historical Commission of the Royal Bavarian Academy of Sciences, has just been issued at Leipzig. It includes the shorter chronicles of the Lower Rhine cities, and among others gives Gottfried Hagen's Rhyme-Chronicle between 1277 and 1287.

SOME very interesting original unpublished letters of the Fairfax family will be sold by Messrs. Sotheby and Wilkinson in October next.

DR. DUNCKER'S *History of Antiquity* is being translated by Mr. Evelyn Abbott, of Balliol, and will be published by Messrs. R. Bentley and Son.

THE Hon. Roden Noel will have a poem, entitled "Thalatta," in the August number of the *Gentleman's Magazine*; and Mr. Hepworth Dixon will print in the same number the first instalment of a new work on "The Recovery of Palestine."

AT a special general meeting of the Royal Society of Literature, held on the 19th inst., Prince Leopold was elected to succeed the late Bishop Thirlwall as President.

THE accompanying account of the death of Oliver Cromwell appeared in the Government organ of the day—the *Mercurius Politicus* for September 2-9, 1658. It was no doubt the first printed intelligence which reached the people outside London of the loss England and the world had suffered. It has a sad interest to us now as a calm and pathetic record of one of the most memorable events in history. It is also not without some literary value as a specimen of rich and beautiful English, which appeared in the pages of a newspaper at a time when the writing in such places was almost always, as far as style went, of the very lowest order:—

"Whitehall, Sep. 3.

"His most serene and renowned Highness Oliver Lord Protector, being after a sickness of about fourteen days, (which appeared an ague in the beginning) reduced to a very low condition of body, began early this morning to draw near the gate of death; and it pleased God about three a clock afternoon, to put a period to his life. I would willingly express upon this sad occasion, the deep sorrow which hath possessed the minds of his most noble son and successor, and other dearest relations, had I language sufficient: But all that I can use, will fall short of the merits of that most excellent Prince. His first undertakings for the public interest, his working things all along, as it were out of the Rock, his founding a military discipline in these nations, such as is not to be found in any example of preceding times; and whereby the noble soldiery of these nations may (without flattery) be commended for piety, moderation, and obedience,

as a pattern to be imitated, but hardly to be equalled by succeeding generations; His wisdom and piety in things divine, his prudence in management of civil affairs, and conduct of the military, and admirable successes in all, made him a prince indeed among the people of God; by whose prayers being lifted up to the supreme dignity, he became more highly seated in their hearts, because in all his actings it was evident, that the main design was to make his own interest one and the same with theirs, that it might be subserving to the great interest of Jesus Christ. And in promoting of this his spirit knew no bounds, his affection could not be confined at home, but brake forth into foreign parts, where he was by good men universally admired as an extraordinary person raised up of God, and by them owned as the great Protector and Patron of the Evangelical profession. This being said, and the world it self witness of it, I can only adde That God gave him blessings proportionable to all these virtues, and made him a blessing to us, by his wisdom and valor to secure our peace and liberty, and to revive the antient renown and reputation of our native country.

"After all this, it is remarkable, how it pleased the Lord, on this day to take him to rest, it having formerly been a day of labors to him; for which both himself and the day (Sept. 3) will be most renowned to posterity, it having been to him a day of triumphs and thanksgiving for the memorable victories of *Dunbar* and *Worcester*; a day which after so many strange revolutions of providence, high contradictions and wicked conspiracies of unreasonable men, he lived once again to see, and then to die with great assurances and serenity of minde, peaceably in his bed.

"Thus it hath proved to him to be a day of Triumph indeed, there being much of providence in it, that after so glorious crowns of victory placed on his head by God on this day, having neglected an earthly crown, he should now go to receive the crown of Everlasting Life."

OBITUARY.

HAENDER, Dr. Jonathan, at Plymouth, July 16.
RUSSEL, Alexander, at Edinburgh, July 18, aged 62. [Editor of the *Scotsman*.]

NOTES OF TRAVEL.

THE more detailed information respecting M. Gessi's voyage round the Albert Nyanza which has now been received may be considered to have set at rest the vexed question of a possible union of the Albert and Tanganyika Lakes; but it opens up a new field of doubt and speculation, in reporting that the Nile after leaving the Albert splits into two branches at 100 miles south of Dufi, one of which is the known Nile of Gondokoro, the other a channel 200 yards wide, going off with a good current to the north-west, and said by the natives to go to a great distance. General Gordon's view, that this unexplored river may be the river Jaie or Jeji, which joins the Nile at Rabat Chambe, has greater probability than any other, though it scarcely agrees with F. Morlang's report of the origin of the Jeji from accounts given him on its banks in 1859, that it "comes from a mountain named Lero or Bero, far in the south, in the neighbourhood of which the Chufiri (White River) springs," and that the tribe of the Lókak live about its sources. Another speculation, that the newly-discovered channel may be the Uelle of Schweinfurth, has still less support, since that traveller described his river as having all the characteristics of a mountain stream.

A VERY important scientific society has newly been founded in Portugal with the title *Commissão Central da Geographia de Lisboa*. Its object, besides that of encouraging the cultivation of present geography, is to search out and publish, as our Hakluyt Society does, the earlier voyages and travels. The secretary, after visiting Paris and Amsterdam, has been in London soliciting correspondence, exchanges, and cooperation with other societies.

THE King of the Belgians, taking a strong interest in the progress of African exploration, has issued invitations to the leading representatives of

the European Geographical Societies to meet as his guests in Brussels in September. The question of the best method of procedure in the task of opening up the great African continent to knowledge and profitable commerce from the east and west coasts will then be discussed, sites will be determined on for fixed stations to serve as bases of operations and depôts, and ultimately a committee of ways and means will be formed to put the resolutions of the geographers into practical operation.

THE second number of the quarterly *Bulletin de la Société Khédiviale de Géographie du Caire* for February to June contains an important chapter on the progress of geography in Algeria from 1868 to 1871, extracted from an unpublished work by M. H. Duveyrier, the brilliant explorer of the Algerian Sahara. The article deals minutely with the advances made in topographical work, in knowledge of the Berbers, and of prehistoric monuments in Algeria, concluding with an account of the recent explorations in Morocco. Colonel Long, of the Egyptian Sudan Expedition, contributes important notes on the negroes who inhabit the country between the Bahr el Abiad and the Equator, and westward to the Makraka and Niam-Niam region, derived from his recent journeys thither.

GUIDO CORA'S *Cosmos* announces the return to Europe, in the month of June, of the well-known naturalist and explorer, Odoardo Beccari, after four years and a half of sojourn in Eastern Malaysia and New Guinea. He has come home to publish an account of his many journeys, and to arrange his great botanical and zoological collections. The notes of a journey to Borneo, continued in this July number, by Giacomo Bove, describe his ascent of the Kini-Balu, the great mountain of Northern Borneo.

THE Eighth Annual Report of the Geological and Geographical Survey of the Territories, under the direction of Prof. F. V. Hayden, has lately been issued from the U. S. Government Printing Office. It is a report of progress of the explorations, mainly in Colorado, for the year 1874, and contains twelve articles in 500 octavo pages, and eighty-eight illustrations, including maps and sections. It commences with an introductory letter to the Secretary of the Interior, under whose auspices the Survey is conducted, which contains a general account of the organisation of the various field divisions, and the progress of the work. Following this is the part devoted to geology, mineralogy, and mining industry, containing the reports of Prof. Hayden, William H. Holmes, Dr. A. C. Peale, Dr. F. M. Endlich, and Samuel Aughey, Ph.D. Dr. Hayden's report is devoted to the special geology of the eastern part of the Rocky Mountains in Colorado, the Arkansas Valley, and portions of the Elk Mountains. The report of A. C. Peale gives the general and special features of the district assigned to the middle division of the Survey, viz., the country lying between the Grand and Gunnison rivers west of the 107th meridian. Dr. F. M. Endlich reports on the San Juan country, giving chapters on its metamorphic, volcanic, and sedimentary areas and mines of the region. All these reports are abundantly illustrated with wood-cuts, sections, and geological maps. Samuel Aughey has an interesting and practical report on the superficial deposits in Nebraska. The second paper is devoted to palaeontology, and contains papers on the flora of the lignitic formations of North America, by Leo Lesquereux. A large number of new fossil plants are described and illustrated in eight plates. Following the palaeontology is the report of W. H. Jackson on the ancient ruins of South-western Colorado. Eight plates of the cliff-houses, cave-dwellings, and other ruins of the Mancos, McElmo and Hovenweep rivers accompany the report. Following Mr. Jackson's interesting report is an article on the zoological work for 1874. It contains descriptions and

figures of several new species in conchology. The last division of the volume comprises the portion devoted to topography and geography, containing the following reports: Henry Gannett's on the middle district; S. B. Ladd's on the northern district, and A. D. Wilson's and Franklin Rhoda's on the San Juan or southern district. These reports give the general topographical features of the areas surveyed, the means of communication and elevations of principal points: a complete table of contents and exhaustive indexes accompany the report; there is a general index of systematic names.

A FORGOTTEN CIVIC OFFICE.

AMONG the various claims sent in to the Epping Forest Commissioners by different persons of rights over the forest was one by the Mayor, Aldermen, and Commonalty of the City of London that "they and their predecessors, from time whereof the memory of man is not to the contrary, have had, and still of right ought to have, a right of hunting in the said forest, by themselves, their families and servants, beasts of the chase and forest." This claim of the City to hunt—which is said to be the origin of the Cockney Saturnalia that take place every Easter Monday—is based upon documents extending as far back as William I., and although the relevancy of the documents to the claim as now made may be a matter of some doubt, yet still the history of the claim is curious, and it brings before us one of the ancient officers of the City, at one time a very important personage but now not known even by name to the vast majority of the citizens—"Mr. Common Hunt."

That the City had a right to hunt from a very early date appears from the charter of William I., which prohibits their hunting on Archbishop Lanfranc's land at Harrow. In the charter of Henry I., in 1101, the right is recognised as an ancient one:—"The citizens of London shall have their chases to hunt as well and as fully as their ancestors have had, that is to say, in Chiltre, Middlesex, and Surrey." Where Chiltre was seems a very doubtful point, but this right of hunting was confirmed by the charters of Henry II., Richard I., John, and Henry III. In the 3rd Edward I., 1275, an inquisition was taken as to the privileges claimed by the City of London, and as to the ward of Simon de Harestoke it was found—

"that the liberty of the City of our Lord the King is such that the citizens may run with their dogs at hares, foxes, rabbits, and mousers, as far as the Bridge of Stanes, and to the gate of the Park at Enfield, and to Stratford le Bow, and to the Cross of Waltham, but the liberty is impeded by the Earl of Cornwall's warren at Hestleworth, and the warren of William de Say at Edmonton."

There are several other mentions made of this right in Edward I.'s reign.

Mr. Common Hunt is met with as far back as Richard II.'s reign, and his office is then spoken of as an ancient one. In Henry VI.'s reign, on April 21, 1460, a complaint was made that the Abbot of Stratford had prohibited the Common Hunt at his peril from presuming to hunt on any of his lands in any way whatever. In a few days after the Abbot came before the Court of Common Council and said that the prohibition was by one of his tenants, contrary to his will and knowledge.

In the 13th Henry VIII. we get the oath that the Common Hunt took on his admission to office:—

"The othe of William Rolte Sergeant of Armes to the Kyng's Grace late electe by the Mayre and Commonalte Common Hunt of this cite in the stede of Arnold Balyngton late deceased taken in the Inner Chamber of Guyhalde before the Mayre and Aldermenne upon Seint Edwardes Day in the XIIIth year of the reigne of Kyng Henry the eyght Ye swere that

ye shall well and truly to the best of your pauer mayntayn [and] keep franchises of hunting that belongen and of olde tyme have apperteyned and belonged to the others the of the same. Ye shall not knowe nor consent to any liberte of otherwise to be streyted denied or withdrawn contrary to the liberties of the but to the uttermost of your power ye shall withstand concerning your seyde office as the common wale or liberte of the sey(d) cite will best of your pauer att all tymes ye shall behave your self in all things."

It seems that the expense of keeping up a large body of hounds weighed upon the City, for in 1558 the Common Hunt was ordered to "put away so many of their worste houndes that they nowe have and from henceforthe shall breake but iiii cople of haryers and iiii cople of other houndes which other houndes they were commanded to proveyde with speede."

It was not only hounds that Mr. Common Hunt had to provide, he had also to keep hawks; in the 11th Elizabeth an order was made directing "the Common Hunt to keep a long wing Hawk a goshawk a tassell of a goshawk and a kennell of spaniels for the Lord Mayor aldermen and commonalty of this City."

The City "Dogg House" was situated somewhere in Finsbury Fields, near where Worship Street now stands, and we find entries directing various sums to be spent upon it, to put it in a proper state of repair.

In 1688 we find a new Common Hunt admitted, who, it is stated, took the oaths and subscribed the declaration mentioned in the late Act of Parliament. This was probably the declaration against Transubstantiation. Even a huntsman was required to be a good Protestant.

In 1698 we find a grant of 40*l.* made to Mr. Common Hunt "for green velvet and all other appurtenances for himself Yeoman Hunt & servant upon his Majesty's public entry into the City on his return from Flanders."

A great dispute seems to have taken place about 1705 between the City and Mr. Wroth, an Essex magistrate, who disputed the right of the City to hunt in Epping Forest, and wanted to send one of his huntsmen abroad to serve with the Duke of Marlborough under "an Act for recruiting Her Majesty's Land Forces." Although the office was continued, the City does not from that time seem to have taken much interest in hunting. Mr. Common Hunt retained the office, but kept no hounds—in fact, became a sinecrist—and in January, 1746, the Common Hunt was ordered to attend to answer a complaint made against him for not keeping hounds for the use of the City. The result of the complaint was a committee to enquire into the matter. They set out the Common Hunt's duties: first, to keep a pack of hounds; secondly, to attend the Lord Mayor at the Mansion House weekly on Mondays and Wednesdays; and, thirdly, every third Sunday to usher the Lady Mayoress. (How grand his green velvet and appurtenances must have looked in contrast with the blue and gold liveries of the City!) Mr. Common Hunt admitted that he owned no hounds; that he allowed a gentleman's huntsman 7*l.* a year to provide him a pack upon occasion; that he only did as his predecessor had done; and that he had lost 2,000*l.* by the purchase of his place. It appears that at that time all the City offices were sold: half the purchase-money went to the Mayor; each of the sheriffs took a quarter.

The sheriffs reported that a pack of hounds ought to be kept to support the City's ancient right of hunting.

But a reforming spirit seems to have been abroad in the City, and though Mr. Common Hunt escaped for a time, it was only for a time. In 1807 another attack was made upon him. The Court of Common Council took the opinion of the Recorder, Sir John Sylvester, the Common Sergeant, Mr. Newman Knowlys, and Mr. Valiant, as to the propriety of abolishing the office of Common Hunt. They advised that the City could of course resign its franchises if it pleased,

but strongly advised them not to do so. They stated:—

"The household of the Lord Mayor was formed in close resemblance to that of the Sovereign, for the purpose of maintaining the state and dignity of the first city of the Empire. The household establishment of the Sovereign contained in it an officer to mark out peculiarly his prerogative of chase, of which other sovereigns of old were more proud and jealous than of any other branch of their prerogative. That officer was the Grand Falconer, and though the pursuit of game by the mode of hawking has been in disuse for a century past, this office is still retained in the Royal establishment, is an office of very high dignity, and filled by one of the first peers of the realm, the Duke of St. Albans. The Sovereign has other inferior officers of the chase, as the Master of the Buckhounds and others which it would be needless to mention. The office of Common Hunt is the only badge of participation in the high prerogative that exists in the state of the City of London, as represented in the household establishment of the Chief Magistrate, on account of the great estimation in which the right of chase was held. The Common Hunt took place as the second esquire of the Lord Mayor's household."

But, notwithstanding this highly flattering opinion—the comparison of the Lord Mayor with the Sovereign; of Mr. Common Hunt, living in his Dogg House in Finsbury Fields, with the Hereditary Grand Falconer—economical and utilitarian views prevailed; and on July 21, 1807, the Common Council resigned to the Crown the privilege of having a person to exercise their privilege of chase, by passing a resolution "that the office of Common Hunt should be abolished, and it was abolished accordingly."

J. W. WILLIS BUND.

SELECTED BOOKS.

General Literature.

- BROWNING, Robert. *Pacchiarotto, and How he Worked in Dis-temper*. Smith, Elder, & Co. 7*s.* 6*d.*
LESSING'S Laokoon. Hrg. u. erläutert v. H. Blümer. Berlin: Weidmann. 6 M.
MITTHEILUNGEN d. deutschen archäologischen Institutes in Athen. 1. Jahrg. 1. Hft. Athen: Wilberg. 15 M.
SCHVAUSE, C. *Geschichte der bildenden Künste*. 8. Bd. 1. Abth. Düsseldorf: Budens. 9 M.
TEPPER, J. Buchan. *The Crimea and Transcaucasia*. Henry S. King & Co.

History.

- BORDE, P. G. L. *Histoire de l'île de la Trinidad sous le gouvernement espagnol*. 1^{re} partie (1498-1797). Paris: Maisonneuve. 12 fr.
DESNOIRESTERES, G. *Voltaire, son retour et sa mort*. Paris: Didier. 7 fr. 50 c.
MUECKE, A. *Kaiser Heinrich VI. Nach Otto v. St. Blasien, Arnold v. Lübeck u. den Künern Annalen dargestellt*. Erfurt: Stenger. 1 M. 80 Pf.
ZIEGLER, C. *Illustrationen zur Topographie d. alten Rom*. 3. Hft. 3. u. 4. Abth. Stuttgart: Neff. 6 M.

Physical Science.

- BURMEISTER, H. *Physikalische Beschreibung der Argentinischen Republik*. 1. Bd. Halle: Anton. 15 M.
HANDWY, the late D. *Science Papers, chiefly pharmacological and botanical*. Ed. Joseph Ince. Macmillan. 14*s.*
MEYER, P. *Etudes histologiques sur le labyrinthe membraneux et plus spécialement sur le limaçon chez les reptiles et les oiseaux*. Strasbourg: Trübner. 8 M.

Philology, &c.

- FEER, L. *Etude sur les Jâtakas*. Paris: Maisonneuve. 3 fr. 50 c.
SCHMIDT, M. *Sammlung kyprischer Inschriften in epichorischer Schrift*. Jena: Dufft. 24 M.

CORRESPONDENCE.

"LANGUAGE A TEST OF SOCIAL CONTACT, NOT OF RACE."

Samoa, South Pacific: April 18, 1876.

Some months ago I saw notices of a paper on the above-named subject, which was read by the Rev. A. H. Sayce, M.A., before the Anthropological Institute on May 11, 1875. I have not seen Mr. Sayce's paper, and I know it only from the brief abstracts in the newspapers. But some of the statements there given have exercised my mind very frequently since I read them; such, e.g., as the following:—"Language could tell us nothing of race. It did not even raise a presumption that the speakers were all of the same race."

In looking over the world for facts for or against the above statement, I can see very much in its favour in Europe and America. From the notices I have seen, I conclude that Mr. Sayce relied chiefly on European evidence in support of his thesis. But it strikes me that its validity would be best tested by reference to the languages and social conditions of the less civilised portions of the world. Perhaps no better portion of the world for this purpose will be found than Polynesia, and I naturally wish to assay Mr. Sayce's metal in my own crucible. Allow me, then, to try a few Polynesian tests.

The grammar of the dialects spoken by the brown Polynesians (Malayo-Polynesians) is well known to be very similar, however widely separated the islands may be. They are dialects (I use this word in a restricted sense) of one language. I will give here one example only.

All these dialects use a *causative prefix*, like the Hebrew Hiphil. This is one of the most prominent features of the language. It assumes different forms in different dialects: e.g., in the Maori of New Zealand it is *Wha-ka*; in Hawaiian, *Ho-o*; in Samoan, *Fa-a* (the comma before the second vowel there, as in all other Samoan words, represents a sound something like a very hard aspirate); in the Ellice and Tokelau dialects, *Fa-ka*; in Tahitian, *Ha-a* and *Fa-a*. It is prefixed to substantives, adjectives, and verbs neuter, and by it they are changed into verbs active. Thus *tu-pu* (to grow) becomes in Samoan *fa-a-tu-pu* (to cause to grow); in Tahitian, *Fa-a-tu-pu* and *Ha-a-tu-pu*; in Maori, *Wha-ka-tu-pu*; and so on in other dialects.

I might bring forward many words which have a common, or very similar, form in most of the dialects, especially substantives which are in frequent use. I will notice two only. The name for fish (Malay, *I-kan*) is in the Maori, Tongan, Niuean, and Gilbert Is. dialects, *i-ka*; in Samoan, *i-a*; in Hawaiian and Tahitian *i-a*. A bait for a fish-hook is in Tahitian, Hawaiian, Samoan, Maori, and some other dialects, *ma-u-nu*. That word is one of three used by the Maories. Another word they use is *pa-ra-ngi-a*, and this is found in the Ellice islands under the form of *pa-nge*. In the Tokelau dialect *ma-u-nu* becomes *mo-u-nu*.

Now, what can be the cause of this close resemblance in the dialects used over so extended an area? Is it to be accounted for by "social contact," or is it an indication of the common origin of all these Polynesians? Can the social contact between (say) the Maories of New Zealand and the Hawaiian Islanders in the North Pacific (they are separated by 60° of latitude and 30° of longitude!) have been so close as to have led to this intimate assimilation of their languages? We know nothing from actual history, and next to nothing from tradition, which would warrant us in accepting it as possible.

I must therefore conclude that the Polynesian test shows Mr. Sayce's statement to require considerable modification. I would not assert that *language alone* is a "sure and certain test of race." But I would maintain that it is a most important factor which can never be safely disregarded in ethnological researches. Even where there has been a considerable mixture of races, I believe the language which results may be resolved into its elements by the philological analyst, almost as certainly as a chemical compound may be resolved into its elements by the chemical analyst.

S. J. WHITMEE.

A SONG BY BISHOP PERCY.

Chelmarsh Vicarage, Bridgenorth: July 15, 1876.

My attention has been recently drawn to the ACADEMY for July 1, in which a letter from Mr. Wheatley appears in reference to Bishop Percy's song:—

"O Nancy, wilt thou go with me,"

as he quotes the first line.

The date that he is able to assign to it—viz.

1758—shows clearly that I was in error in my little biographical sketch of Percy prefixed to the reprint of the MS. folio, in endorsing the statement of Miss Laetitia Hawkins that it was addressed to Mrs. Percy on her return from the royal nursery in 1771. Mr. Wheatley also points out the anachronism committed with regard to the date of the birth of Prince Edward, afterwards Duke of Kent, who was born in 1767, and not in 1771.

Yet I do not think that Desborough, at the church of which place Mrs. Percy was married in 1759, was much more than a quiet country village, or that she was quitting much gaiety or society in leaving it as a bride for that of Easton Maudit. Her name was Anne Gutteridge, afterwards altered by Percy to Goodriche, and may still be seen spelt in this way on her monument in Dro-more Cathedral. "Nanny" was, and is still to this day, a familiar abbreviation of Anne in the county of Northampton, where Desborough and Easton Maudit are situated. A picture of Mrs. Percy hangs at Ecton Hall, near Northampton, the seat of her grandson, Ambrose Isted, Esq., in which she is represented as holding in her hand a scroll, on which a line from this pretty ballad is inscribed. As to Percy having borrowed the idea from a song in Nat. Lee's *Theodosius, or the Force of Love*, commencing:—

"Can'st thou, Marina, leave the world,
The world that is devotion's bane?"

I never believed that he did so. If there is any coincidence, it is, in my opinion, quite undesigned and accidental, and a reference to the memoir will show that the note attributing plagiarism to Percy does not owe its paternity to my pen.

The "old house at home" where Percy was born is still in existence in the Cartway at Bridgenorth, close to the Severn, occupied at this present moment by an ironfounder, and I heard that a short time ago it only fetched at a sale 150l. There is considerable doubt as to whether Percy was educated at the Grammar School of his native town, for a note in Boswell's *Life of Johnson* mentions that he was a pupil at Newport School, in the county of Salop, then under the management of the Rev. Samuel Lea, M.A., a very able schoolmaster. JOHN PICKFORD.

SCIENCE.

Annual Report of the United States Geological and Geographical Survey of the Territories, embracing Colorado and parts of adjacent Territories; being a Report of Progress of the Exploration for the year 1874. By F. V. Hayden, United States Geologist. (Washington: Government Printing Office, 1876.)

The Vertebrata of the Cretaceous Formations of the West. By E. D. Cope. (Washington: Government Printing Office, 1875.)

If proof were needed of the energy with which Dr. Hayden and his fellow-workers are carrying on the scientific exploration of the Western Territories, it would surely be sufficient to point to such volumes as those outspread before us. Here are two books of no mean bulk, and of value fully commensurate with their bulk; the one an octavo of five hundred pages, telling us what work has been accomplished by the Survey in the course of a single season; the other an imposing quarto of three hundred pages, describing in detail a group of fossils which are just now of especial interest. These volumes, however, are merely types of the works which have been and are still being issued by the Survey—a fact which makes

them not a whit the less but rather the more noteworthy. It is difficult, indeed, to know which to admire most—the energy with which the field-work is carried on in the face of huge physical difficulties; or the way in which the results of this work are given to the world, promptly in the small Bulletins, and then fully in these solid Reports and Monographs; or, finally, the liberality with which the volumes are distributed wherever they are likely to advance the cause of science.

In Dr. Hayden's Report we find an excellent account of the nature and extent of the survey-work carried on in Colorado during the season of 1874. Radiating in various directions from Denver as head-quarters, the exploring parties penetrated into districts of which in some cases absolutely nothing was known geologically, and next to nothing topographically. The geologist who has to work in an almost virgin country, like certain districts in the Far West, encounters difficulties utterly unknown to those who have the luxury of good maps to work upon; he does not simply follow in the wake of the topographer, but the two must needs work together hand in hand. We admire the energy, while we pity the labour of those early microscopists who had to grind their own lenses, to construct their instruments in fact, before making scientific observations. In like manner the surveyor in the great West has to construct his topographical map before he can lay down his geological lines, and the Survey thus becomes at once geological and geographical. But it is even more than this. For the reports show that neither natural history nor meteorology, nor even archaeology, is neglected. In short, nothing of interest seems to come amiss to these pioneers of science in the West.

To those whose interest in a country centres in its subterranean riches, Dr. Endlicher's remarks on the San Juan Country will certainly be the most acceptable part of the Colorado Report. The tract of rugged country supposed to contain most of the metalliferous lodes was purchased from the Ute Indians by the United States Government in 1873. Numerous veins of argentiferous galena and silver-fahlerz cut through the volcanic and metamorphic rocks of the country; but at the time the surveyors paid their visit the workings were too shallow to allow any conclusions to be drawn as to the ore-bearing character of the veins in depth.

While the practical man may be attracted to that portion of the Report which we have just indicated, the scientific student will assuredly open the volume at those chapters which discuss the much-vexed question of the age of the Western lignites. As the point in dispute has by this time become famous not only in America but even in Europe, it may be well to explain to the English reader the present position of the case.

Little was known of the Western coal-beds until Dr. Hayden in 1854 explored the Upper Missouri. He showed, however, that the "Lignitic Formation," as it is now termed, is one of vast importance, its area in that region being not less than one hundred thousand square miles. It is not only of great extent in the North-Western States,

but it stretches beyond the limits of the States far into British territory. The formation is supported by the uppermost Cretaceous beds—the Fox Hills group, and Dr. Hayden, in common with many other geologists, assigned it without hesitation to the Tertiary period. Nor was the evidence of fossils lacking to support this view. Indeed, large quantities of both animal and vegetable remains were collected in various parts of the North-West, and studied by such competent palaeontologists as Dr. Leidy, Dr. Newberry, Mr. Meek, and Prof. Lesquereux. The botanist last named has contributed to the present Report a description of specimens collected from Point of Rocks in Colorado, and reviews the evidence of the age of the plant-bearing beds, while Dr. Hayden discusses the whole question of age with great fullness and fairness.

But while the lines of evidence derived from stratigraphical position, from the character of the fossil plants, and from that of the invertebrata, all converge to the conclusion that the lignitic group is of Tertiary age, this conclusion is directly at issue with that which Dr. Cope derives from studying the vertebrata. Among these fossils he finds characteristic Mesozoic reptiles belonging to the orders *Dinosauria* and *Sauropterygia*; and, as seen by the title of his monograph quoted above, he regards them as Cretaceous forms. These and other fossils are technically described and beautifully figured in Dr. Cope's work, the description being preceded by a philosophical essay "On the general significance of the Science of Palaeontology." As Dr. Cope is as confident about the age of his fossils as the palaeobotanists are about theirs, it seems that the only way to reconcile the opposing opinions is by admitting the contemporaneity of a Tertiary flora with a vertebrate fauna of Cretaceous type. In this way a transition may be established between the Mesozoic and Cainozoic formations. And the belief in such a transition is supported by stratigraphical evidence. In passing upwards from beds of undoubtedly Cretaceous age we may mark a gradual change in the physical conditions under which the strata were laid down—a change from marine conditions first to brackish, and then to the fresh-water conditions of the Tertiary deposits. The Cretaceous sea grew shallow, and the lignitic beds were ultimately formed in a vast body of fresh-water, thus truly constituting what Dr. Hayden has called a "Transition Series." Between the Secondary and Tertiary formations we generally expect to find one of the greatest gaps in the geological series; and the suggested bridging-over of this gap is itself one of the most interesting results of the Survey of the Western Territories.

F. W. RUDLER.

A Comparative Grammar of the Modern Aryan Languages of India. By John Beames. Vol. II. (London: Trübner and Co., 1875.)

VOLUME I, which was on "Sounds," was noticed in a former number of the ACADEMY (October 15, 1873). The present volume deals with the Noun and Pronoun. The

languages treated of are the Hindi, Panjabi, Sindhi, Gujarati, Marathi, Oriya, and Bangali. Many of Mr. Beames's readers in this country will, perhaps, be interested in the opportunity they will have of comparing these languages with the Romance languages. Both groups are derived from languages which had been highly cultivated—the one from the Sanskrit, the other from the Latin—and though Sanskrit probably ceased to be the language of the majority of the people for some centuries before Latin, yet the modern languages in each case appear to have come into existence in all essential respects the same as we now find them much about the same time, the intermediate period having been occupied in the one case by the Prakrit dialects, in the other by the *lingua romana rustica* or popular Latin, which like the Prakrits had lost much of the old synthetic structure. In both cases there is evidence that, even before this intermediate period, there was a popular language distinct from the literary, and in both cases the modern languages are ultimately derived rather from this popular than from the literary language. In both cases again the literary language was used by the learned long after it had ceased to be commonly spoken.

There are many points of resemblance in the development of the modern Indian and Romance languages. They have both cast off most of the distinctive inflexions of the old declensional system, and also made great changes in the same direction though not to the same extent in dealing with the verbs. The original gender is in both groups an important guide to the gender of the modern noun. Three of the Indian languages, Hindi, Panjabi, and Sindhi, have, like the Romance, dispensed with the neuter; Gujarati and Marathi have retained all three genders; while Bangali and Oriya have no distinction of gender at all, according to Mr. Beames (p. 147), in the common language. Mr. Beames remarks that the Prakrits, like the Sanskrit, have all three genders. The Sanskrit neuters, however, have already begun to pass into masculines in the principal Prakrits, while in the Apabhraṃśa, "the lowest of all the Prakrit dialects," the neuter, according to Trumpp (*Sindhi Grammar*, p. 32), has been discarded altogether. In this respect, therefore, the Apabhraṃśa resembles the Low Latin, which was also without the neuter gender.

In most of the languages of the Indian group, the other relations of case are distinguished from the nominative by a difference of form, and the forms of the oblique plural, it can hardly be doubted, are derived ultimately from the genitive plural of Sanskrit nouns in -a; it is more especially as regards the oblique of the singular that Mr. Beames concludes (pp. 210, ff.) that this case has been produced by a general fusion of all the oblique cases of the Sanskrit; but even Mr. Beames's own explanation seems rather to point to the genitive singular of the same nouns as being the origin of most of the modern forms, and it seems contrary to the analogy of other languages to suppose that any mixture of case-endings ever takes place. In the Romance languages all dis-

tinction between a direct and oblique form has been lost, but in old French and Provençal the distinction existed, where the oblique was derived from the Latin accusative, which is the origin generally of the present form of the nouns in the Romance languages. Again, the Indian and Romance groups agree in deriving their plurals from the old forms—from the old Sanskrit-Prakrit and from Latin plurals, respectively. The personal pronouns of both groups also resemble each other in preserving the remains of old case-inflexions which have disappeared generally from the noun.

Again, as regards the accent, Mr. Beames suggests that the Sanskrit accent had, to a great extent, the effect of preserving the syllable on which it rested, especially in the very large class of nouns derived from Sanskrit nouns in -a. It appears, according to this suggestion, that if the accent in nouns of this class was on the stem-vowel in Sanskrit, we have a long vowel in the modern languages—namely *o* in Sindhi and Gujarati, and *a* in the other languages—but if the accent fell on the root-vowel, then the stem syllable is lost in the modern languages, with the exception of Sindhi, and occasionally of Gujarati, in which the final *o* of the other form is weakened to short *u*. The uniformity with which, on the whole, this division of the Sanskrit nouns in -a is maintained in all the modern languages is very remarkable; but there are many exceptions, which are not always satisfactorily accounted for, to the rule that has been suggested, that the division is caused by the position of the accent in Sanskrit. If this be the rule, however, the Indian languages may then in this respect also be compared with the Romance, where the Latin accent has left its mark very decidedly, and especially with the French, the accented syllable being often the only one saved in that language.

The earliest modern Aryan author whose work has been preserved is the Hindi poet Chand, who wrote about the end of the twelfth century. Mr. Beames (p. 25) gives a quotation from the hymn to Ganesh, from which it appears that it is necessary to pronounce a short final *a* in two places in the one line quoted, in order to make the line scan, which *a* is not heard in the pronunciation of the present day. Mr. Beames here remarks:—"The final vowel is, however, often merely inserted to eke out the metre." Here, we think, perhaps Mr. Beames is in error. We must not too hastily conclude that the poet had recourse to any such arbitrary proceeding. Further investigation might establish the probability at least of the *a* being pronounced in Chand's time in all cases where it is required by the metre. In the instances given by Mr. Beames the short *a* stands in the place of terminations of the Sanskrit that have been lost, and the same appears to be the case in other lines of this poet quoted by Mr. Beames in other parts of his book. It was formerly thought that our own Chaucer inserted a final *e* at pleasure. The *e muet*, again, of the French, which always stands for an older termination, was formerly pronounced, is still required to complete the metre in poetry, and is always pronounced in singing. In Bangali and Oriya, according to Beames, the short final *a*,

lost in Hindi and also in Panjabi, Marathi and Gujarati, is very slightly pronounced. These languages, therefore, so far resemble the German of the present day, where the final *e* is still pronounced, though it is no longer heard in English. In Sindhi every noun must end in a vowel, and therefore Sindhi so far resembles the Italian; and these vowel-endings have not been arbitrarily assigned, but depend, as in Italian, upon the terminations of the words of the ancient language from which they are derived.

We will mention one more point of resemblance between the two groups, and that is the way in which the old compound consonants are treated. The Sindhi and Panjabi, and also the Prakrits, agree generally with the Italian in assimilating one consonant to the other; while in the other Indian languages, and in the French, one of the two compound consonants, usually the first, disappears, and in the case of the former languages a preceding original short vowel is almost always lengthened. To give one instance only of what is meant, we have Skr. *dugdha*, "milk," and Lat. *lactem* (acc. for *lac*); P. *dudd*, It. *latte*; but H. *dādh*, Fr. *lait*. Or the old consonants are sometimes retained in the Indian group, and a vowel inserted to facilitate the pronunciation, with which we often find some correspondence in Italian; thus Skr. *śabda*, "noise," H. *śabad*, Lat. *spasmus*, It. *spasimo*.

The most striking contrast between the two groups is perhaps in this, that the relations of case are expressed in the Indian group by postpositions, in the Romance by prepositions. It is owing to a fancied resemblance between the Hindi, Bangali, &c., and the aboriginal languages, as regards a portion of their grammatical apparatus, and especially postpositions, that the extraordinary notion has arisen, and still prevails, that the grammar of the former is non-Aryan. "All these languages," writes Sir J. Lubbock (*Or. Civ.*, 3rd ed., 1875, p. 181), "are said to be Sanskrit as regards their words, aboriginal on the contrary in their grammar." Mr. Beames, however, shows as regards the nouns and pronouns, which are all the present volume deals with, that this is not the case; and still less will such a conclusion hold good with reference to the verbs, as will doubtless be shown by Mr. Beames in his forthcoming volume. The Sanskrit inflected locative of the *-a* nouns is still in use in several of the languages, and there are also traces of the old instrumental case; and Sindhi has a synthetic ablative derived from the Sanskrit. The relations of nouns, however, are generally expressed by postpositions. These are of two classes, as they are added directly to the oblique form of the noun or to the modern genitive, the former class signifying generally, though not always, the same relations as those expressed by the cases in Sanskrit. Most of the postpositions are shown beyond all dispute to be of Sanskrit-Prakrit origin. The only reasonable doubt regarding the rest is to which of two or three possible earlier forms in each case they should be referred. The Persian and Pashtu, which are also members of the Indo-European family, occupy an intermediate place between the modern Indian and the Romance languages, as some of their

case-relations are expressed by prepositions, others by postpositions.

The most remarkable formation in the Indian languages is the genitive, which is an adjective in form, and, like the adjective, agrees in gender, number, and case, with the noun. The Hindi genitive-affix *kā*, *ke*, *kī*, is traced back with much probability to the Prakrit *kera*, which has the meaning of "pertaining to." The genitive-affixes, however, are by no means always so satisfactorily referred to earlier forms: for instance, the attempt to refer the Sindhi *jo* and the Marathi *cha* to Sanskrit adjectival suffixes is met by the difficulty, pointed out by Mr. Beames himself, that the latter are added directly to the stem, while the modern forms are added to the oblique case of the noun.

Some of Mr. Beames's conclusions, no doubt, will be disputed, nor is he always consistent with himself. For instance, at p. 286 he refers the Bangali genitive in *-er* to the before-mentioned *kera* of the Prakrit, which he derives again from Skr. *-krita*, whereas in vol. i. p. 53 he had derived it from the Sanskrit genitive in *-asya*; again, at p. 257, he derives the Hindi dative-accusative *ko* from the Sanskrit *kakṣhe*, whereas in vol. i. p. 48 he had identified it with *kam*, the accusative of Sanskrit nouns in *kah*. He sets aside Trumpp's derivation from *kritam*, meaning "for the sake of," &c., which appears to us the more probable source. Mr. Beames is not a trained grammarian, and he sometimes employs words in accordance with no known system of phonetics or of grammar in general. We cannot, however, but be grateful to him for all the information he has collected, and for many of the conclusions he has put before us, and the wonder rather is that a hard-worked District-officer in India, like Mr. Beames, should have been able to do as much as he has done than that his work should not have been of the most finished kind. E. L. BRANDRETH.

The Assyrian Eponym Canon. By George Smith. (London: Samuel Bagster & Sons, 1875.)

MR. SMITH has produced a valuable book, though it certainly cannot be called light reading. For the first time the English reader has a full account set before him of the evidence upon which the chronology of the Assyrian monarchy rests, and of its bearing upon the contemporary chronology of the kingdoms of Israel and Judah. Translations are given of all the cuneiform documents at present known which contain any chronological data; and too high praise cannot be assigned to the judicial impartiality with which Mr. Smith deals with the various theories and systems that have been built upon them.

The Babylonian and Assyrian Calendar was from a very early period a subject of minute care and attention. Every effort was made, by astronomical observations, by intercalatory months, and by elaborate calculation, to eliminate the chances of error which result from the inequality of the lunar and the solar year. With the Calendar once settled, an accurate chronological

reckoning was an easy matter. Each year took its name from an officer called a *limmu*, whom we may compare with the Eponymous Archons at Athens; and these *limmi*, or Eponyms, generally followed one another in a fixed order, beginning (at all events in the earlier period) with the king. Besides the Eponym date, documents were sometimes dated according to the regnal year of the monarch, and in the time of the old Chaldean empire events like the conquest of some important State or the construction of a canal formed the starting-point of an era. Lists of the Eponyms, or tables of dates as we should call them, were of course preserved with great care, and the British Museum contains fragments of four such, besides the remains of three copies or editions of similar lists to which the titles of the several Eponyms and the occurrences of each year are added. These lists constitute what was termed by their discoverer, Sir H. Rawlinson, "the Assyrian Canon," and they furnish us with a continuous chronology of Assyria from B.C. 909 (supposing the capture of Samaria took place in 720) down to 659. We know of Eponyms both before and after this period, but owing to the mutilated condition of the Assyrian records, we cannot at present fix their exact date. The trustworthy character of these lists need not be pointed out; they could be checked at any moment by contemporaneous documents, and in some cases we can do so still. Owing, however, to the impossibility of harmonising the Assyrian chronology with any one of the numerous chronologies proposed for the Books of Kings, a break of forty years or more has sometimes been assumed in the Canon, though the propounders of the view have not been agreed as to the place in which it occurs. But such an assumption is now regarded as untenable by all competent authorities, and the evidences against it collected by Mr. Smith in the fourth chapter of his book will convince everyone that they are right.

With so complete a chronological system at their command, the Assyrian kings had little difficulty in ascertaining the dates of past events; and we have every reason, therefore, to accept the chronological references of the inscriptions even where the fragments of the Canon at present fail us. Thus Sennacherib states that 418 years had elapsed between his invasion of Chaldea in B.C. 692 and the defeat of Tiglath-Pileser I. by the Babylonians; and the same Tiglath-Pileser, who dates his annals in the Eponymy of Ina-iliya-allik, gives 701 years as the interval between the foundation of the temple of Anu and Rimmon at Assur by Samas-Rimmon I. and his own restoration of it. At the same time, Mr. Smith has done good service in pointing out that critical caution is necessary even when we are dealing with contemporaneous inscriptions. Foreign names are not always given correctly, and in two or three instances the events of one reign or one year are transferred to another.

Of course, the chief interest of this Assyrian chronology lies in its relation to the chronology of the Old Testament, and it cannot be denied that serious discrepancies exist between the two, whatever system of Biblical chronology we may adopt.

Mr. Smith states very fairly the different attempts that have been made to harmonise them, and finally, though with considerable hesitation, propounds his own view. This is that we should accept the evidence of the inscriptions only for Assyrian dates and the evidence of the Bible only for Biblical dates, the chronology of Ussher being adopted for the latter. Herein Mr. Smith deviates from the opinions not only of most other Assyriologists but also of himself at an earlier period; and I must confess that, as it seems to me, second thoughts in this instance are not the best. His theory involves the desperate expedient of rejecting the identifications of "Ahab the Israelite" and "Jehu the son of Omri;" to reject the identification of the last-named, indeed, is an excess of scepticism which defies all the rules of sound criticism. That Pul, again, is Tiglath-Pileser has been abundantly proved by Dr. Schrader; supposing them to be different, the Assyrian monarch was surely the most likely person to know whether the tribute of Menahem was paid to Pul, as the Bible states, or to himself, as his own records assert. Rimmon-nirari has not a letter in common with Pul, with whom Mr. Smith would identify him: it is true, he reads the name Vul-nirari; but the reading Vul is a purely imaginary one, and cannot be supported by the fact that one of the phonetic values of the numerical symbol sometimes used to represent the god Rimmon was *pur* or *bur*. If mistakes occur in the contemporary State-annals of Assyria, *a fortiori* may they be expected to occur in the Books of Kings, and it has long been recognised that the chronology of the latter is in hopeless confusion. It is not so much the Assyrian inscriptions as the phenomena of the Biblical text itself which make me believe that two independent narratives have been mixed together in the account of Sennacherib's invasion: one the campaign of Sargon in the fourteenth year of Hezekiah, and the other the campaign of Sennacherib in B.C. 701; and Dr. Schrader's agreement with me is based upon the same grounds. It is the same reason, too, which would discline many critics to allow that "the passage in Isaiah xiv., 28, 29, appears to indicate that the death of Tiglath-Pileser took place very near the time of the death of Ahaz."

But, as has already been said, Mr. Smith proposes his system with considerable hesitation, and occupies but a very small portion of his book with an exposition of it. Whatever may be thought of the solution that he has offered of the chronological difficulties, it will in no way diminish the value of his work. For the chronologist and the student of the Bible the volume is more than handy; it is indispensable.

A. H. SAYCE.

REPORT ON THE PROGRESS AND CONDITION OF THE ROYAL GARDENS AT KEW DURING THE YEAR 1875.

THE report from which we extract the following particulars, although dated January 1, has only just appeared. The number of visitors to the gardens exhibits a diminution, compared with the attendance of the previous year, of 21,424; and 56,045 fewer persons visited the gardens on

Sundays. The total number of visitors in 1875 is given as 678,002; and the greatest daily attendance was 61,133, on August 2. During the past year the post of assistant-director was revived, and Mr. W. T. T. Dyer was appointed to fill the post. Through the liberality of T. J. Phillips Jodrell, Esq., a laboratory for physiological, chemical, and microscopical researches is in course of construction. It was originally intended that this laboratory should form part of the group of buildings containing the Herbarium and Library; but, in consideration of the necessity of using gas in it, and the consequent risk of fire, it has been determined to place it in a reserved portion of the gardens, not far from No. 2 Museum, and near the herbaceous collection and the propagating houses. The sum given by Mr. Jodrell amounts to 1,500*l*. Of this it has not been considered expedient to spend more than half on the actual building, leaving the remainder to meet the cost of fittings and apparatus. The whole of the collections of plants in tubs and pots in the centre and wings of the Palm House have been rearranged, with the view of removing duplicates and overgrown plants, so as to give more space and light to other plants better worth cultivating. By this means the magnificent specimens of Cycads and Screw Pines, which were more or less concealed, have been brought into greater prominence. An enumeration of all the plants cultivated in pots, tubs, &c., gives, for the permanent collection under glass, about 20,000. This collection Dr. Hooker estimates to contain about 10,000 species. The propagating department contained nearly 27,000 plants; and in addition to these about 10,000 plants are grown for the Ornamental Conservatory. The following plants of especial botanical interest, among others of less importance, flowered during the past year in the Royal Gardens, for the first time in this country:—*Albica glandulosa*, *Androsace sarmentosa*, *Anthurium Saundersi*, *Carica candamarcensis*, *Colchicum luteum*, *Columella oblonga*, *Diuris alba*, *Draba hederacea*, *Ferula* (*Euryangium*) *Sumbul*, *Heteranthera limosa*, *Decabelone Barklyi*, *Hoodia Gordoni*, *Lewisia brachycalyx*, *Michelia lanuginosa*, *Nicotiana tabacum* var. *fruticosa*, *Piranthus flavidus*, *Senecio chordifolius*, and *Theropogon pallidus*. Coloured figures of nearly all of these have been published in the *Botanical Magazine*. Respecting the noble row of old elms that stood by the river-side, at the back of the old Palace wall, the cutting down of which was severely criticised in some of the daily papers at the time, Dr. Hooker fully shows the necessity for their removal in the interests of public safety. One of these having been blown down during the winter, it was found that it had no adequate roots, and had been mainly supported in its erect position by about five feet of ballast that had been used to raise the level of the road; and an examination of the others showed that a very heavy gale might prostrate the whole, and cause immense damage. They have been replaced by young trees, and a parallel row has been planted on the opposite side of the path. Dr. Hooker also calls attention to the rapid ruin of the trees and plantations on the eyots opposite, which serve to mask the gas works and other unsightly buildings belonging to the town of Brentford. In the Pleasure Grounds the collection of shrubby *Polypetales* (*Thalamiflorae*) has been replanted in prepared beds. The interchange of plants and seeds has been very active, many of the colonies largely benefiting thereby. The Liberian coffee has been successfully sent to all the coffee-growing countries, except Queensland and Grenada, with which Kew is in correspondence. The *Eucalyptus globulus* will probably turn out to be extremely useful for its timber in countries not too hot for its growth. On the Neilgherries, where Australian trees have been largely introduced, one of the most valuable, the *Acacia melanoxylon*, proves to be almost valueless on account of the ravages of *Loranthaceae* parasites. The *Eucalyptus globulus* is, however, reported by Dr. Bidie to entirely escape their attacks, probably on account of the bark being deciduous. During the present year a careful trial will be made to determine the botanical identity of some of the kinds of tobacco. The India-rubber of Para (*Hevea brasiliensis*) has proved capable of easy propagation at Kew by cuttings, but only a very small percentage of the seed received has germinated. Another cautionous-yielding tree, *Castillon elastica*, which the authorities are endeavouring to introduce into India, is equally difficult to raise from seeds. Of 7,000 seeds brought home from Central America by Mr. Cross for the India Office, and transmitted to Kew, none germinated. Fortunately a few plants were secured, and from these it is hoped that a supply will be propagated and forwarded to India during the present year. Steps have been taken to procure a supply of the Mesquit Bean of Arizona (*Prosopis pubescens*), which it is believed will prove extremely valuable for the purpose of cattle-feeding in hot dry countries, such as some parts of South Africa and Australia. Seeds of the interesting *Pringlea antiscorbutica*, or Kerguelen's Land cabbage, which proved so valuable to the crews of Ross's Antarctic Expedition, were received both from the *Challenger* and "Transit" expeditions, but although a large number of fine plants were raised they have nearly all perished. Among other interesting acquisitions of the garden department during the year we note seeds of *Hibiscus rosa-sinensis*, of *Latakia tobacco*, of the *Assafetida* plant of Persia, *Ferula alliacea*, of African *Ammoniacum*, of *Phrynium brachystachyum*, of *Nelumbium Leichardti*, also of *Adansonia digitata*, *Kingia australis*, *Flagellaria elegans*, *Decaisnea*, *Cardiopteris lobata*, &c. The museums have also received considerable additions, and a new edition of the *Guide* has been prepared by Mr. Jackson, the curator. The separate collection of specimens illustrating vegetable teratology and pathology commenced in 1874 has been considerably augmented and revised. It comprises at present nearly 300 specimens, and promises to be one of the most interesting features of the museums, no public collection having been hitherto formed to illustrate the diseases and the transformations of the organs of plants. One of the most interesting donations is a fine plant of the singular *Hydnophytum formicaria*, with specimens of the ants (*Camponotus irritans*) which make their galleries in its stems. Very extensive collections and contributions have been received at the Herbarium during the past year. We have only space to mention a few of the more important: the complete herbarium of the late J. Stuart Mill, chiefly South European; the herbarium of the late Rev. R. T. Lowe, containing 1,653 species, fully illustrating the vegetation of the Atlantic islands; collections made by officers attached to the *Challenger* and *Transit* of Venus Expeditions; a small but interesting collection from Kiukiang, China; Lieut. Cameron's plants from Lake Tanganyika; types of various new species from the Western States of North America; and, finally, Mr. Trail's collections from the Amazon, which are especially rich in palms and insect-tenanted plants.

SCIENCE NOTES.

ASTRONOMY.

The Condition of the Sun's Surface.—Mr. Trouvelot, of Harvard College Observatory, calls attention, in the *American Journal of Science*, to a peculiar feature which he has remarked on the sun's disk during the present period of minimum activity, and to which he gives the name of "veiled spot." These veiled spots are seen through the chromosphere, which is now, according to Mr. Trouvelot, unusually thin, and appear to be openings in the photosphere, where the erupt-

tive force is insufficient to disperse the superincumbent hydrogen gas of the chromosphere, which is often in a state of great activity over a veiled spot, as shown by movements of the granules. One remarkable peculiarity distinguishing the veiled spots is that they are sometimes seen in the polar regions, where the ordinary spots are never found, the violence of the eruption being much less at the poles than at the equator. Mr. Trouvelot also remarks on the complicated arrangement of the granules in some parts of the sun, a fact which has been well brought out in photographs taken in this country. For the exhibition of such structure photography is, under proper conditions, peculiarly fitted, and both M. Janssen and M. A. Cornu have recently, in the *Comptes Rendus*, insisted strongly on the importance of this line of research. M. Janssen attaches great importance to the obtaining of photographs on a large scale, though the difficulties increase enormously with increase of size, as the rays have to traverse a greater thickness of heated air in the photo-heliograph, and atmospheric tremors are thereby increased. The question is whether it is better to magnify a photograph of moderate size by means of a lens, or to obtain the enlarged image on the photographic film; M. Janssen prefers the latter process, but certainly hitherto the detail of the solar structure has not been exhibited more distinctly by this method, as photographs on a large scale lose so much in sharpness. In opposition to the views of Mr. Trouvelot, Prof. Tacchini maintains, in the *Comptes Rendus*, that the chromosphere has not diminished so much in height, while the circulation of magnesium is as active as ever, though hydrogen clouds and metallic eruptions are very rare. Prof. Tacchini considers that the absence of sodium in connexion with the present paucity of spots indicates that this substance may play an important part in the formation of spots. The granules and faculae are, however, very marked, and, taking this in connexion with the other facts, Prof. Tacchini thinks we are far from knowing the true cause of the spots, and that it is in any case independent of the rotation of the sun. Padre Secchi's observations agree generally with the above facts, there having been an almost total absence of spots since March, though small pores have been generally visible.

Gases contained in Meteorites.—Prof. Wright, of Yale College, has continued his investigations on the gases given off by meteorites at low pressures and moderately high temperatures, with reference to the connexion between meteors and comets. He has now examined a number of meteorites both of the iron and stony class, and finds this marked distinction between them—viz. that the stony meteorites give off a much larger volume of gas at low temperatures, and that it is chiefly composed of carbon dioxide, there being only a trace of carbon monoxide, while in the iron meteorites, the carbonic dioxide given off is less than 20 per cent. and, with a single exception, much less than the volume of carbon monoxide. The quantity of hydrogen given off is at the same time very much greater than in the case of the stony meteorites, for which it is very small at a temperature below red heat, though it increases greatly in amount as the temperature rises. Prof. Wright concludes that the evolution of such volumes of carbonic dioxide may be taken as a characteristic of the stony meteorites, and that its relation to the theory of comets and their trains is of great significance.

The Tail of Coggia's Comet of 1874.—Signor Lorenzoni has discussed the observations of the tail of this comet, with a view to finding the extent and period of the deviations of its direction from that of the radius vector of the comet, the tail being on the whole nearly opposite to the sun. The conclusions arrived at by Signor Lorenzoni are:—(1) That before

the development of the tail the comet was revolving about an axis of its own; (2) that the formation of the tail produced a change in the distribution of the mass with reference to the axis of rotation; (3) that the tail at once began to rotate round the axis of the comet; (4) that the axis of rotation was by the change in the distribution of the mass made to approach more nearly to the axis of symmetry—i.e., to the direction of the tail—(5) that as the direction of the radius vector in space was continually changing, that of the tail and of the axis of rotation would lag behind it by virtue of the inertia of the cometary matter, and would thus, after a time, make a considerable angle with the direction of the radius vector. This inertia of the cometary matter, combined with the gyratory movement of the tail, would thus account for its apparent change of direction as well as for its curvature.

Change in a Nebula.—The variations in the appearance of a nebula to different eyes and with different telescopes make it very difficult to establish a physical change, though observers in the southern hemisphere hold that such has certainly taken place in the case of the nebula in which the remarkable variable star η Argus is involved. Prof. Holden has lately collected the evidence bearing on the question of change in another remarkable nebula—that known, from its peculiar form, as the Greek omega—and from a careful comparison of the relative positions of the nebula and accompanying stars, in drawings made at different times, he infers that, while the stars and one portion of the nebula show no change, another portion appears to have moved considerably. This may be a veritable change in the structure of the nebula, or it may be a case of proper motion; in either case the fact, if well established, would be of great interest. The drawings examined were:—Herschel's in 1837, Lamont's in 1837, Mason's in 1839, Lassell's in 1862, and finally two by Trouvelot in 1875, with different telescopes, one of 6½ inches aperture, and the other the Washington refractor of 26 inches. Although Prof. Holden does not consider the evidence conclusive as yet, he hopes it will be deemed sufficient to lead to a careful study of this nebula, for future reference, being undertaken—a work for which accurate draughtsmanship is above all things necessary, most of the difficulties of such investigations arising from want of skill in delineating such difficult objects, for which the trained eye of an artist is most desirable.

MICROSCOPICAL NOTES.

In the *Quarterly Journal of Microscopical Science* for July Mr. Jeffrey Bell gives an account of the "Recent Researches into the History of Bacteria," made by, and under the direction of, Prof. Cohn. It appears that Cohn still objects to regarding bacteria as a single polymorphous species, *Escobacteria Septica* (Billroth), but the tendency of investigation is certainly towards grouping together numbers of the lower organisms, even when, as in the cases investigated by Dallinger and Drysdale, the forms they assume at different life-periods appear sufficient for generic or much wider distinctions. Those observers have also shown that it is necessary to study the same objects for months, and even years, to learn all their transformations. Prof. Ray Lankester, in the above-named journal, states in reference to some of these objects that he is continually examining new and varied growths of *Bacterium rubescens*, and that Cohn's separation of it into *Clathrocystis* and *Monas* is untenable. With regard to monads, he would separate from them all objects having only a *post-flagellum*, or vibratile tail. When the *prae-flagellum* is absent, and the *post-flagellum* present, they may be "form-phases of a bacterium." Prof. Lankester mentions other instances in which he differs from Cohn, and we quite agree with him that a higher power than $\times 800$, used by the latter, is required to see

these objects properly. Mr. Bell cites Cohn's proposed classification of bacteria under the term *Schizophytæ*, which he divides into four principal groups, for details of which we must refer the reader to his paper. It may be doubted whether the time for any lasting arrangement has arrived. The observations of Cohn should be compared with those of Dallinger and Drysdale. Dr. Eidam, working in Cohn's laboratory, found from eighteen experiments that there is no reproduction of bacteria at 5° C., but it began to take place, though slowly, at 5½° C.; at 40° C. they fell into a heat rigor, and died at 60° C. "Glass rods dipped in a fluid containing bacteria, and then dried for an hour at 15° C., were brought for a moment in contact with ammonia, alcohol, crude carbolic acid, and acetic acid, and again dried for an hour in the air: the only liquid that proved fatal was the last." In the same journal Mr. Archer discusses "Recent Memoirs on Fresh-water Rhizopoda;" Dr. Thin details observations on the formation of blood-vessels in the omentum of young rabbits; Mr. F. Darwin defends his father's view of the "Aggregation in the Tentacles of *Drosera*;" Prof. Lankester remarks on the "Shell Gland of the Cyclos and the Planula of *Linnaeus*;" and Mr. Moseley contributes a note on Mihakowicz's new method of imbedding objects to be cut in thin slices for the microscope. His preparation is made of equal parts of glycerine and gelatine, which form a very tenacious jelly; too much so Mr. Moseley found it for corals, so he added more glycerine. He states that he hardened his corals with chromic acid, absolute alcohol, or osmic acid; decalcified them in weak hydrochloric acid; then soaked them in glycerine, previously staining those hardened in absolute alcohol. The corals were transferred directly from the glycerine to the warm jelly, kept just fluid over a water-bath.

"When the tissues have been well soaked in the jelly, they are transferred with a portion of the jelly to small cavities scooped out in small blocks of liver which has been hardened in ordinary alcohol. . . . When the jelly is set, the blocks of liver are placed in absolute alcohol, and allowed to remain for two or three days. The jelly becomes hard and opaque, and the liver, shrinking round it, holds it firmly."

The sections are then made with a razor wetted with absolute alcohol. The sections are treated with glycerine, which causes the jelly to become transparent, and "almost invisible in the preparations."

THE *Monthly Microscopical Journal* for July contains in addition to papers read before the Royal Microscopical Society, which we have already briefly noticed, one by Dr. Brooks, on the "Embryology of *Salpa*," read before the Boston Natural History Society; a translation of Helmholtz on the "Limits of the Optical Capacity of the Microscope," with a preface by Dr. Tripp, communicated to the Bristol Naturalists' Society; and other interesting matter. Mr. Davis's paper on "*Conochilus*," to which we referred last month, is illustrated by drawings showing the position of the mouth, the male of the species, the male and female eggs, resting egg, &c. The male, as figured, is a small somewhat pear-shaped body, much curved at the thickest end, with a rounded head projecting in front of a row of cilia. Mr. Davis saw one for the first time last summer. "He is scarcely larger than the head of one of his sisters," and behaves like a "preternaturally lively *amoeba*." Helmholtz's paper does not admit of intelligible summarising. It will be universally considered as an important contribution to the theory of the microscope, though some good authorities, Dr. Pigott among them, do not agree with his opinion that diffraction is the principal cause of the limitation of sharpness of the microscopic image, and that, "in comparison with diffraction, chromatic and spherical aberrations appear to exert but an inconsiderable influence, in spite of the very large angles of incidence and divergence of rays." Hasert's objectives having

been subjects of much discussion, a letter in the *Monthly Microscopical Journal* from Dr. Dippel will be read with interest. He admits their use for diatom resolution, but considers them quite inferior to those of Hartnack, Zeiss, and Belthle for histology. He did not find the boast of their being insensible to varying thicknesses of glass at all conformable to fact.

In reply to criticisms throwing doubt upon his statements, Mr. Worthington Smith is now able to give a complete account of the germination of the resting-spores of the potato fungus. His figures and descriptions will be found in the *Gardener's Chronicle* for July 8. He has kept the resting-spores of the two pests *peronospora infestans* and *fusicipium solani* alive in decayed potato-leaves in water, in moist air and in diluted juice of horse-dung, and shows how the fungi hide for eleven months of the year, and then germinate. He observes that "the seat of danger from both parasites is clearly in dung-heaps, ditch sides, and decaying potato-plants."

THE Fermentation of Urine is the subject of a paper by MM. Pasteur and Joubert in *Comptes Rendus*, July 3. M. Musculus, in a recent article, attributed this fermentation to the mucus of the bladder. MM. Pasteur and Joubert find that the soluble ferment noticed by M. Musculus is produced by a microscopic organism, and he states that "it is the first example of an autonomous organic ferment, the function of which is confounded with that of one of its non-organised products. It is also a new instance of a diastase produced during life and able to modify a substance by the fixation of water like other diastases."

In the same publication is an account of the examination of a slice of a meteorite by Mr. Lawrence Smith, which led to his detecting a new mineral, which he names Daubréite after M. Daubrée. It is a brilliant black mineral of crystalline structure, found on the margins of kidney-shaped formations of troilite, sometimes passing through their centres as a thread (*filon*). It is magnetic, and gives with the blow-pipe the reaction of chromium. Nitric acid dissolves it. It is a sulphide of chromium.

M. TISSANDIER in the same number of *Comptes Rendus* gives a further account of his examination of microscopic dust in the air. He has compared the ferruginous particles with filings from various meteorites, and concludes that those he previously discovered are of meteoric origin.

M. CARLET, continuing his researches into the musical apparatus of the Cicada, states that there is a special muscle destined to produce during the song a tension of the plicated membrane, which vibrates and reinforces the sound; there is no muscle to stretch the drums, both of which vibrate synchronously.

MEETINGS OF SOCIETIES.

ENTOMOLOGICAL SOCIETY.—(Wednesday, July 5.)

PROF. WESTWOOD, M.A., President, in the Chair. Mr. Douglas exhibited some rare British *Psyllidae* taken by him near Lee, Kent, among which was *Aphalara renosa*, Först., new to the British fauna, now first identified as living on *Achillea millefolium*.—The President showed some microscopic slides containing specimens of *Diptera*, &c., prepared with extraordinary care by Mr. Enock. He also brought for exhibition twigs of horse-chestnut from Oxford, that had been attacked by some species of larva which had eaten away the inside of portions of the stem, causing the buds to drop off, and injuring the trees to some extent. He was in doubt whether the insect was *Zeuzera Aesculi*, or some other, but he would be glad to know if the destruction had been noticed elsewhere. He also exhibited two species of *Coccus*, one of them from his greenhouse, which he had previously described in the *Gardener's Chronicle* under the name of *C. Camelliae*, and which had afterwards been observed by Dr. Verloren in his green-

house in Holland. The female, which is one line in length, discharges a white waxy matter, having the appearance of the excrement of a young bird. The other species had been sent to him by the Rev. T. A. Preston, of Marlborough, on a species of *Euphorbia*, obtained from Dr. Hooker, of Kew. The leaves were covered with small scales, to which on close examination he observed two small filaments attached, and these proved to be the caudal extremities of the males. These insects emerge from the pupa backwards, and in consequence they make their appearance with the wings drawn forwards over the head.—Mr. Stevens exhibited varieties of some British *Geometrae*, and what appeared to be a small variety of *Lycaena Adonis*, taken near Croydon.—Mr. Baly communicated "Descriptions of a new genus, and of new species of *Halticinae*," and Mr. Peter Cameron communicated "Descriptions of new genera and species of Tenthredinidae and Siricidae, chiefly from the East Indies, in the collections of the British Museum."—Part II. of the *Transactions* for 1876 was on the table.

FINE ART.

Ernst Rietschel the Sculptor, and the Lessons of his Life: an Autobiography and Memoir. By Andreas Oppermann. Translated from the German by Mrs. G. Starge. (London: Hodder & Stoughton, 1875.)

As the title indicates, this work consists partly of an account of his earlier years, up to about 1830, written by Rietschel himself, and partly of a narrative of the remainder of his life, closing in 1861, by Herr Oppermann, a brother of the sculptor's fourth and last wife, Dorothea Oppermann, who survived him. The former section is reproduced in the translation with scarcely any omissions; the latter has been much abridged, especially as regards its technical portions. The autobiography was written for the gratification of its author's family, without any view to publication; it is a simple, earnest record, with many intimate and curious details, well worthy of preservation. Herr Oppermann also writes sensibly and to the purpose; the curtailments, intended to bring the work more down to the level required for English reading, have probably been judiciously made.

Many artists of distinction have risen from a humble condition, and have felt the pinching of poverty; few can have done so more markedly than Rietschel. His grandfather was a master ropemaker, his father a glover and leather-breeches maker, afterwards church-clerk, upright and religious; his mother, the daughter of a schoolmaster, had been in service before her marriage, and her daughters in their turn went into service. The parents were settled at Pulsnitz in Saxony; from being poor, they became almost pauperised by the effects of the Napoleonic wars; meat was a rarity in the house, a few dollars were seldom in stock, and an expenditure of four groschen counted as an extravagance. Ernst, the future sculptor, born in 1804, showed delight from his earliest years in any prints he managed to see; in his third year he drew a man and a bear. His regular schooling hardly extended beyond reading, writing, and arithmetic; he received, however, some sort of instruction in the piano and in Latin. A painter and drawing-master named Köhler took Ernst as a gratis pupil, and the bare-foot boy assisted him in some very humble work. Soon afterwards he was bound to a snuff-dealer; but this apprenticeship he

was allowed to quit at the end of a couple of months, and was left free to follow his native bent for art, having never as yet seen even a tolerable work of painting or sculpture. At Michaelmas 1820 he went to Dresden, contemplating painting more especially as his future profession. Receiving soon afterwards an offer of an appointment at some iron-works, he took to modelling; left Dresden for Berlin in November 1826; and studied under Rauch, whose strong but essentially moderate character impressed him much. The master and pupil remained lifelong friends up to the death of Rauch in December 1857. In 1827 Rietschel received a commission for a statue of Frederick Augustus of Saxony; and he gained, by a bas-relief of Penelope departing with her bridegroom Ulysses, the prize which, but for his being a non-Prussian subject, would have entitled him to travel in Italy. After this he went with Rauch to Munich. The autobiography closes with his accompanying as far as Innsbruck this honoured preceptor and friend, then starting on an Italian tour.

Rietschel settled for a while in Munich at the time of the great pictorial activity fostered by the "Art-King" Ludwig; Schnorr, Kaulbach, Moritz von Schwind, and above all Cornelius, were leading spirits. Schwanthaler was the principal man in sculpture; but this art had as yet received little development there. Rietschel's aim was towards giving the visible expression of the inner life; his religious feeling was sincere though not gloomy, and it animated his art as well as his conduct. He visited Italy, returning to Germany in 1831 (not 1830, as in the *Memoir*, p. 114); the rest of his life was spent chiefly at Dresden, where he was Professor in the Academy of Arts, and stood at the head of the Saxon school of sculpture—and indeed, after the death of Rauch, at the head of German sculpture generally. Besides his four marriages—the first in 1832, and the last in 1851—the record of this maturer period of his life relates mostly to the works which he executed:—a colossal bust of Luther; statues of Schiller, Goethe (who was personally known to Rietschel), Gluck, and Mozart, for the Court Theatre in Dresden, burned in 1869; the pediment of the Berlin Opera-house; the *Pietà* which is now on the grave of Frederick William IV. at Potsdam; the Lessing Monument; the reliefs of Morning, Noon, Evening, and Night, impersonated by boys; the monument to Schiller and Goethe at Weimar; the reliefs for the Dresden Museum (by Rietschel and Hähnle); the Quadriga at Brunswick; the statue of Weber; and the great Luther Monument at Worms. He was also especially noted for medallion portraits. The Luther monument, the models for which were made ready in 1859, is Rietschel's crowning work, or at any rate would have been so had he lived to complete it; he finished the figure of Wiclif and the head of Luther, but, dying in February 1861 (of asthma, it may be inferred, though this is not explicitly stated by the biographer), he had to leave the actual execution of the great majority of the work to his pupils and successors. This monument—an object of world-wide interest to all Protestant countries—was unveiled in June 1868.

Rietschel was an upright, kindly, and most estimable man; in politics, liberal, not revolutionary. His works are not very well-known to Englishmen; who, however, may be content to surmise that the very high estimate of them set forth by Herr Oppermann is, allowing for the zeal of an affectionate panegyrist, not remote from the truth.

W. M. ROSSETTI.

ART BOOKS.

The Old Derby China Factory: the Workmen and their Productions. By John Haslem. (Bell and Sons.) The special object of Mr. Haslem's book is, as he states, to give an account of the workmen employed in the Derby china manufactory, for which he has had every opportunity of collecting information, having himself been attached for thirteen years to the works. These biographies are useful to the collector as enabling him to recognise the works of the different artists, and thereby fix a certain date to specimens of their production. The history of Pegg, the Quaker, is curious. After working five years at flower-painting he gave up his employment as contrary to the teachings of Scripture, which forbids the making the likeness of anything in heaven and earth. He then worked for twelve years at the stocking trade, but, overcoming his scruples, returned to painting, which he again threw up after seven years, when he left and kept a huckster's shop till his death. Pegg's "thistle" plate is one of his well-known productions. The domestic details into which Mr. Haslem enters are of little interest, and only serve to swell the volume. A considerable number of pages are taken up with a history of the potter's art from the earliest times to majolica, Palissy, &c.—a chapter quite irrelevant. Then follows the history of the factory, in which the writer does not clearly mark out the broad distinctions between the periods of the Duesburys and Bloor: the first, full of the traditions of Chelsea, its graceful forms, its creamy paste, and the delicate flowers of Withers, Billingsley, and Pegg, the birds and landscapes of Hill and Boreman, and a host of other accomplished artists; while the Bloor period, dating from 1810, exhibits a marked change—a harder glaze is adopted, the Japan and other wares are introduced, and the landscapes of Brewer, Robertson, and Lucas, though admirable in execution, are painted in heavy, dull greens, which chip off on the hard glaze. A more tawdry style of decoration with the fine blue for which Derby was renowned, and profuse gilding, mark the later period. Mr. Haslem gives a list of the biscuit figures and of the modellers employed, also a series of specimens of the Derby plates and cups, selected, but not well chosen, from pattern books in the possession of Mr. Binns, of Worcester. A chapter upon marks and imitations completes the volume, which has been extended to an unnecessary size. Its principal novelty is the biography of the artists. As to the history of the manufactory Mr. Haslem tells us little beyond what we have already derived from Messrs. Jewitt and Chaffers, and other previous writers, and we must protest against the illiberality of his not mentioning, except by a disparaging allusion to "a pamphlet purporting to be a 'Guide to the Derby Exhibition in 1870,'" the excellent little manual published by Messrs. Bemrose and Wallis, although it is evident he has made much use of its contents. Mr. Haslem is in error in surmising that the term "barbo" given to the cornflower pattern is a corruption of Bourbon, the name by which it is designated at Worcester: *barbeau* is simply the French for cornflower. Nor was it from the statue of Adonis, but that of Antinous, that Coffee modelled his celebrated Shepherd, to form the companion to Stephan's Shepherdess.

Les Ex-Libris Français depuis leur Origine

jusqu'à nos jours. Par A. Poulet-Malassis. Deuxième édition. (Paris: Rouquette.) The word *Ex-libris*, though not admitted into the French dictionaries, is by custom adopted to express any design, such as arms, monograms, mottoes or allegories placed either inside or outside a book as a mark of possession. The term is more comprehensive than our book-plate, which is restricted to armorial bearings, stamped on paper and fixed in the book. These *Ex-libris* are very curious and varied, and after having long lain unheeded are now sought with avidity. To the cultivated mind they have a twofold attraction—that of bearing the reflex of art at the period to which they belong, and of showing us the tastes of the great or the learned who have adopted them as signs of property.

Ex-libris appear to have originated in Germany, whence they were transported to France, in which country they were not known before 1600. From 1600 to 1650, the designs were strictly heraldic, composed of escutcheons and their external ornaments, crests and helmets, with lambrequins descending on both sides of the shield. Those of the time of Henry IV. and Louis XIII. are all of an artistic character. M. Malassis gives, in illustration of the period, that of the poet Malherbe, with a superb lambrequin almost enclosing the shield, and two palm branches crossed beneath.

From 1650 to 1700 many variations occur in the heraldic character of the *Ex-libris*. The lambrequin is shorn of its proportions, the helmet disappears to give place to coronets assumed, says a contemporary writer, by many who have neither the claims of birth nor property to wear them; the shield is oval, and framed in a cartouche. The custom of stamped book-plates pasted in the volume was not introduced till the next century. 1700 to 1789, the era of the three styles of the Regency, Rocaille, and Louis XVI., is amply represented by the choicest specimens of the engravers of the day. The most celebrated artists did not disdain to design book-plates, ball invitation cards, tradesmen's advertisements, and perfumers' tickets. Boucher drew the book-plate of the President Hénault. It represents Minerva, having cast away her aegis, taking for buckler the shield of the French Academy. Heraldic decoration did not suffice for the contemporaries of Voltaire and the Encyclopædia. Allegory was then the mode, and the whole staff of Olympus was called into requisition, with suns, stars, thunderbolts, and its other accessories. The shield of the Abbé de Griecourt is borne to the clouds by a swarm of cherubs. Descamps, author of the *Lives of the Dutch Masters*, has Painting seated in the sky sketching; and the father of Mirabeau has an angel crest and supporters, all enveloped in a sea of clouds. The charming *Ex-libris* of J. L. Aublé, signed by Boucher, is decorated with two of his unmistakable cherubs. Heraldry, which expired under the *bonnet-rouge*, was resuscitated in the First Empire. M. Malassis closes his agreeable volume with the book-plates of some remarkable characters: e.g., that of Mme. Dubarry, with her motto "Boutez en avant" ("Push forward"), expressive of the ambition of the favourite. He touches on mottoes, such as the well-known *Ex-libris* of Grollier, paraphrased by Lambert de Villegnol into "Amicis et mihi," and exaggerated by one Savigny into "Non mihi, sed aliis." "Lege et redde" is inscribed by another on his book, and a similar injunction occurs in our own language.

M. LEGROS' ETCHINGS.

M. ALPHONSE LEGROS' etchings are, no doubt, thought as much of in England as in France, but I believe English amateurs are chiefly acquainted with those of his later years, whereas to French amateurs those that date from his residence in Paris are the best known. The following details can hardly fail to interest your readers, for nothing

that concerns so eminent an artist can be a matter of indifference.

They are drawn partly from personal recollections and notes, I having myself been very intimately connected with the knot of men who were mainly instrumental in the revival of painters' etchings—partly, also, from a critical and biographical notice called *Monsieur Alphonse Legros au Salon de 1875*, by M. A. P. Malassis, a friend of the painter's, which was published with three of the painter's etchings last year (Rouquette, Paris, and Seeley, London), in the form of a pamphlet, and referred to in the ACADEMY at the time of its publication.

M. A. Legros was born at Dijon in 1837. He came to Paris in 1849, and worked for a time at stage decoration under the clever decorator Cambon. He joined the public drawing-course, Rue de l'Ecole de Médecine, under M. Lecocq de Boisbaudran, the most remarkable of modern professors, and perhaps the only one really deserving of the name, for the pupils he has formed—Fantin, Solon, and others—and for the treatises on his method he has published. There M. Legros became acquainted with Fantin, in whose studio he began painting in oils. His progress in drawing and colour was extraordinary. I have chalk studies done by him at this period, from nature, in the studio or at home, which are masterpieces of style and truth—some studies of girls' hands more especially, drawn from the hands of his sister by lamplight in the evenings. In the drawing of his outlines, of his back and foregrounds, in his effects of light and shade, in his reflected lights, in the smallest accidents which reveal the bones and muscles and distinguish the epidermis, no artist has excelled him in *naïveté*, truth, grace and charm. He has done some large studies of heads that recall Holbein, but Holbein as he would be if he were living now. His paintings were no less extraordinary. He first announced himself by a *Portrait of a Man* at the Salon of 1857. Very few of the critics noticed it. But M. Champfleury, a writer who is very straightforward in his judgment, and who had already attached himself to the realistic doctrines of Gustav Courbet and François Bonvin, singled it out, went to see the young artist, and encouraged him to the utmost of his power. In 1859 M. Legros exhibited *L'Angelus*. Charles Baudelaire calls attention in his account of the Salon of 1859 (reprinted in 1869 by Michel Lévy, vol. ii. of his collected works) to the remarkable aptitude possessed by M. Legros for religious art. "He has proved," says M. Baudelaire, "that even in the nineteenth century the artist can produce a beautiful religious picture, provided that his imagination is apt to soar that way." M. Legros used often to visit a monastery in Paris. He studied the monks after nature, in all their household functions, cooking, digging the garden, dining in their refectories, going to prayers, &c. He knew their peculiar physiognomy by heart, their gestures, the folds of their dresses. He has often introduced them in his earlier etchings, with that intelligent recollection of the Spanish masters or the early Italians which influences all his compositions. *L'Angelus* is now in London in the possession of Mr. Seymour Haden. In 1861, *The Ex-Voto*, a religious composition, representing some old women kneeling before a Calvary in the country—now in the museum of the painter's native town of Dijon—secured him a distinct place of his own.

I do not intend following him any further in his career as a painter, but it was advisable to call to mind the part M. Legros played in the new movement then going on in France in favour of greater freedom and originality in painting, a movement tending towards naturalism. Bonvin was its originator, and Courbet its most powerful representative. But the name, realism, by which this new movement was qualified, did it the greatest injury. The public attached a wrong meaning to the word—a word it was the interest of Academicians to represent as meaning something

vulgar and ignoble, and they had the audacity to confound it with socialism—the red spectre with which the Empire threatened the Conservatives. The movement, as we see, contained, on the contrary, the most ideal elements, for it is impossible not to rank M. Legros among the idealists.

But to turn our attention exclusively to the engravings. In his second edition of *Etching and Etchers* Mr. Hamerton very justly says:—

“He has etched what are specially and justly called ‘painters’ etchings;’ that is to say, the kind of work which a painter may do by natural genius and by the help of the artistic experience gained in working with the brush.”

M. Legros’ first attempts must have been made while he was attending M. Lecocq de Boisboudran’s drawing-course, and I am inclined to think they were lithographs. Only a few proofs were struck off. They are done partly with the scratcher—that is to say, the lights and the grays are scratched with a penknife, probably on the black chalk spread on the stone. They are most characteristic. Among them are views in the neighbourhood of Paris—one of Montrouge, for instance, where the soil is white, and the wheels for raising the stone stand up high above the quarries in lofty, weird outline against the sky. There are also lamplight scenes of anatomical professors engaged in dissecting dead bodies.

Quite by chance, at Delaire’s, the printer’s, where the young artists were then in the habit of meeting, Legros learned the nature of a plate of copper, an etching-needle, varnish, acid, &c. His first etchings are very rough; heads, full-face, of workmen in blouse or overcoat, seated at table or warming themselves at their humble fireside; one of some old women kneeling by the bedside of a dead woman. He suddenly distinguished himself among the young artists who then frequented the Louvre, Fantin, Braque, Whistler, by a strange-looking oblong plate—a procession of young and old female devotees, with tapers and missals in their hands, entering a subterranean chapel of the church of St. Médard. People were struck by the truth of the costumes, the accuracy of the poses, and more especially by the extraordinary expression of mysticism that prevails in these poor ugly faces. At the Salon of 1861, M. Legros was noticed for an etching far more skilful as regards execution than any of the above, whose leading merit is “character.” He had been travelling on the Spanish frontier with the son of M. Léon de la Borde, Director of the Imperial Archives, and had been much struck with the Spanish types he had seen in the streets and especially in the churches. The long narrow etching he sent to the Salon, which is now as much sought after by amateurs as one of Goya’s proofs, represents a number of preceptors, in long black cloaks, sitting in the stalls with tapers in their hands; one stands in the middle, turning over the leaves of a large open book by the light of a double lamp of antique shape supported on a long stalk. From that time Legros was hailed as a master. The effect of the light on the faces and the bald heads, the different shades of black in the preceptors’ dresses, the vigour of attack and the clever daring of the bite equalled all that other painters of any school who had tried their hand at the process had ever achieved. We shall pass briefly over his other productions of the same period; they are as it were summed up in the above. M. Legros had made the acquaintance of an editor whose name will be for ever connected with the revival of modern typography—M. A. Poulet-Malassis. He engraved several title-pages or plates of illustrations for his books. But he is most successful in large pages, as a series of scenes from the fantastic tales of Edgar Poe, proves—a series which has never been finished. Some of his conceptions are fully worthy of the writer, though Edgar Poe reaches the last degree of terror by the help of mathematical precision of detail, while Legros keeps to broad indications of outline. He has

likewise done some very delicate dry-point etchings, landscapes and portraits of friends, an experiment in the manner of Rembrandt’s *Doctor Faustus*.

Some of Legros’ earlier plates were published at A. Cadart’s in 1870, a portfolio containing thirty sheets, on laid paper. In 1869, when M. A. Legros had been already settled in London for some years, he published a draft of fifty proofs of ten different plates. These may be said to be in his second manner, which is quite distinct from the first. The drawing is more chaste, the point finer, the bite lighter and more varied. His boldness formerly was such that Gaucherel told me he had seen him one evening take a burin and a large copper-plate, attack a composition without any preparatory drawing, and finish the whole thing that same evening. The plate, the *Crab-Fishers*, is celebrated among artists.

The ten plates published by Holloway are more learned. One of the most touching in its depth of feeling represents a young monk playing the organ. The face is full of sweetness and intelligence; the hands are admirable, both as regards the action of the fingers wandering over the keys and the choice of form. The same set includes some singularly poetical landscapes. M. Legros excels in indicating a number of things by few means. He is essentially suggestive. A bush on a hillside, a footpath through a field, a tree stripped by the wind of its few last leaves, shadows creeping over a plain, are sometimes enough under his treatment to fill the mind with a strange trouble. He is an idealist in conception, and in his choice of characteristic accessories, by means of which he awakens your memory and appeals to your feelings, he is naturalistic. Therein consist his originality and his strength. I should like to see him, as Rembrandt did, often take his subjects from the life of the poor.

M. Legros has in the last few years done some large portraits, one of Carlyle among others; and a portrait of his daughter. He has also with his usual power of veracious portraiture etched some subjects that might almost be termed mystical: the *Légende du Bonhomme Misère*, *La Mort et le Bûcheron*, a poor old man dying in a hollow by the roadside. I do not know all his latest pieces, but those before me are so lofty in conception and so distinguished for their freedom of manner as to lead me to think that as an engraver he has reached the highest and most perfect period of his production. PH. BURTY.

ART SALES.

THERE would be little need to notice at any length the last “Wynn Ellis” sale—that of Saturday afternoon at Christie’s—were it not that the collection has been the astonishment of connoisseurs. There were 135 pictures, scarcely half-a-dozen of which, as has been remarked elsewhere, could pass for what they pretended to be. This time that part of the public which does not affect to have any knowledge was becomingly protected by the auctioneers naming the pictures in the catalogue as “in the style of” Turner and the other painters, such as William Collins, Crome, and Constable, whose names were placed on the frames. The auctioneer, also, at the opening of the auction made a statement by which his admiration of the works about to pass under the hammer was by no means implied. Most of the prices obtained were on a level with the genuineness of the pictures, though in some cases, where the imitation appears to have been clever, forty or fifty guineas were realised—a clever imitation being, in the estimation of some persons, a very desirable, since marketable, thing. Collectors are familiar with an impression after Rembrandt’s *Three Trees* which hardly ever makes its appearance at a sale without being described with eulogistic intentions as “a very deceptive copy.” In the interests of art a clumsy imitation is better than a clever one, but in the interests of

commerce a clever imitation is of course better than one which the first comer may recognise. A landscape in the style of W. Collins sold for 52*l.* 11*s.*; another for 34*l.* 13*s.* A landscape in the style of Constable, 39*l.* 18*s.*; *The Young Waltonians*, attributed to Constable, and exhibited as by him in the International Exhibition, fetched 43*l.*; and another *Young Waltonians*, called after Constable, sold for 47*l.* 5*s.*; while *The Valley of the Stour*, exhibited at the International Exhibition, brought 52*l.* 10*s.* These “Constables” were among those which were challenged as false pictures at the time of the Exhibition by a correspondent of the *Times*—a member, we believe, of the Constable family. Other pictures, attributed to Crome, Cotman, and Gainsborough, brought insignificant prices; but an imitation of Gainsborough’s well-known *Girl with a Pitcher* sold for 152*l.* 5*s.*; while *Charity*, a landscape with cottagers, sold for 110*l.* 5*s.* After several pictures “after” Muller had sold for very small prices, *The Port of Alexandria*, said to have been bought of W. Muller, brought 50*l.* Of the six pictures attributed to Sir J. Reynolds, the *Portrait of Mrs. Robinson* sold for 52*l.* 10*s.*; the others went for insignificant prices. A large picture in the style of Stanfield, *A Town on the Meuse*, sold for 33*l.* 12*s.* Next came the Turners, about some of which the catalogue did not offer any remark as being “in the style of” or “after”—such as *Shipping at Antwerp*, which sold for 65*l.* When the picture called *Caligula’s Palace*, “after Turner,” was put up, the auctioneer stated that this picture was a pendant to that called *Italy*, which was selected for exhibition at the Winter Exhibition of the Royal Academy, and which was afterwards unfortunately destroyed with many others belonging to Mr. Ellis in the Pantechnicon fire. This had, however, been kept in his house by Mr. Ellis in justification of his opinion that it and the *Italy* were fine works of Turner. This picture, very likely a clever imitation of the master, sold for 68*l.* 5*s.* A large picture of the *Miraculous Conception*, by Murillo, was said by the auctioneer to have been brought from a cathedral in Peru by Miss Gibbs about twenty years ago, and had hung on the staircase of the offices in King Street, where it was sold for 430*l.* 10*s.*, and it was afterwards restored by direction of Mr. Ellis to its present condition. The picture was somewhat altered, but there was reason to believe that it was a true work of the painter. The biddings then commenced, and the picture was knocked down to Mr. Martin Colnaghi at 430*l.* 10*s.*—the price it had sold for on the previous occasion.

At the sale of the Fitzwilliam Museum Duplicates by Messrs. Sotheby, on Monday the 10th, the works of Hans Sebald Beham were the first of importance to be disposed of. A mended but otherwise good impression of the Virgin seated with the Infant sold for 1*l.* 18*s.* (Lauser), and four prints, illustrating the Parable of the Prodigal Son, sold for 1*l.* 10*s.* (Daniell). *The Four Evangelists* sold for 2*l.* 5*s.* (Lauser). A Woman Kneeling before the Emperor Trajan, 2*l.* 17*s.* 6*d.*; a good impression of the *Judgment of Paris*, 3*l.* 17*s.* 6*d.* (Ellis and White); and five prints of the *Labours of Hercules*, 1*l.* 12*s.* (Noseda). An impression of *Two Buffoons* sold for 3*l.* 7*s.* 6*d.* (Noseda), one of *Two Cupids*, 2*l.* 2*s.* (Maxwell), and a good impression, with margin, of a composition of ornaments, 2*l.* 16*s.* (Thibaudau). Four designs for capitals of columns sold for 5*l.* 2*s.* 6*d.* (Noseda). By Albert Dürer, a good impression of *The Crucifixion* sold for 2*l.* (Noseda), and a good one of the *Prodigal Son*, 10*l.* 10*s.* (Ellis and White); an injured, but otherwise good impression of the *Conversion of St. Hubert* sold for 5*l.* (Savage); an impression of the *Sorcerers* for 7*l.* 15*s.* (Lauser); and an impression of the grand *Melancholia* for 17*l.* 17*s.* (Ellis and White); *The Knight and Death* went at 24*l.*; and a portrait of Albrecht, Elector of Mayence, from the celebrated Mariette collection, for 8*l.* 8*s.* (Noseda). By Lukas van

Leyden, a good impression of a rare print, *Christ Crowned with Thorns*, fetched 24*l.* 10*s.* (Goupil). For the works of George Pencz no important prices were realised. Of the prints of Israel van Meckenem, *The Adoration of the Magi* sold for 23*l.* 10*s.*; and one of the *Death of the Virgin* for 12*l.* 15*s.* Martin Schongauer was represented by, among others, *The Nativity*, which went for 7*l.* (Lauser). The Schongauers generally were very poor. The entire sale, which consisted of 200 lots, resulted in the realisation of less than 500*l.*

THE porcelain sales of the past few days possess little interest. On the 12th Messrs. Christie, Manson and Woods sold a set of fine old Japan jars and beaker, painted with birds and flowers, for 150 *gs.* On the 14th, a Chelsea sweetmeat stand formed of shells, surmounted by a figure of Neptune, 34*l.*; a pair of white and gold Dresden candlesticks, with Cupids holding branches, 41*l.* 10*s.*; a pair of Sèvres verrières, 62 *gs.*; Dresden bust of a child, 46 *gs.*; Bacchus and four other figures round a barrel, 39 *gs.*; an Oriental jar, black ground, 81*l.*; dessert service, blue scale ground, 160 *gs.*

ON the 6th, Messrs. Sotheby, Wilkinson and Hodge sold the collection, mostly Oriental, of Sir Digby Wyatt, which attained only moderate prices.

NOTES AND NEWS.

A PARAGRAPH which has gone the round of the papers, to the effect that Miss Thompson has lately turned Roman Catholic and has forsworn military for sacred art, is, we believe, anything but correct. Miss Thompson could not turn Roman Catholic, being such already; and she is now engaged upon a picture of the Battle of Inkerman.

THE opening of the Belgian International Etching Club at the Cercle Artistique, Brussels, has been postponed from the 9th inst. until September 1 next.

A TEMPORARY museum of antiquities and relics illustrative of the history of Amsterdam was opened a short time ago in that city. It is in a building on the Klovenier's Burgweil, adjoining the Museum Van der Hoop. There is a very large collection of historical portraits, some of which have high claims on the score of art. The records begin with a charter of Floru V., Count of Holland, dated 1275, freeing the merchants of Amsterdam from toll, and end with a brief of Napoleon I., dated June 13, 1811, authorising the city of Amsterdam to add to its arms a chief gules charged with three bees or. It is needless to add that when Holland ceased to be a part of the French Empire the Napoleonic bees were discarded. The whole side of one large room is occupied by the plate from the great Jewish Synagogue. It has never been exhibited before, and is of much interest. There does not seem to be anything among it earlier than the seventeenth century, but some of the candlesticks and salvers are among the most magnificent specimens of silversmiths' work in Europe.

THE Hague has also lately added to its already numerous museums what was much wanted, a museum of mediæval and later antiquities (chiefly native), after the fashion of the Hôtel Cluny. The Dutch are fond of the separatist principle in their museums, and do not seem at all inclined to build a house in the grand style which would accommodate all their treasures. When a collection overflows, they simply divide it, and hire or buy some existing house for one section, and keep the other where it was. This new "Nederlandsche Museum" was opened last year in a house on one of the great canals. It contains fine old chests and wardrobes, with well-wrought iron hinges; cases of silver, and of glasses with Wolf's engraving upon them; great "chairs of justice;" some of the better sort of Delft pottery, and a

good deal of Dutch tapestry. This last is astonishingly good, and interesting as marking a middle period between that of the "old Flemish" and that of Gobelins. One large piece represents a sea-fight, with two whole fleets seen in perspective; and an inscription in Latin verse records how the *Victor Iberus* is being defeated by the *Mattiaci* that he has invaded. The piece is full of life and spirit. But the most famous article in the collection is the huge model of the whole interior of a Dutch house, complete down to the tiny blue plates on the wall, which is said to have been made for Peter the Great, and to have cost 30,000 florins. The whole of the outside (it is some eight feet high) is of tortoiseshell, inlaid with silver. Fantastic amateurship could no farther go.

THE *Bullettino di Corrispondenza Archeologica* (June, p. 117) gives an account of the antiquities lately discovered in a tomb at Praeneste (Palestrina), the writer (M. Helbig) coming to the conclusion that the articles in question must have been produced in Phœnician or Carthaginian workshops in the first half of the sixth century B.C. Everything found in the tomb had the appearance of a very high antiquity, obviously being of the same class as the antiquities previously found by Garrucci at Praeneste, and partly engraved and described by him in the *Archæologia* of the Society of Antiquaries here (vol. xli. 1, p. 200). The British Museum obtained part of this find of Garrucci's along with the Castellani collection. Another important discovery of the same class of very early objects was that of the Regolini-Galassi tomb at Caere (Cervetri), now in the Vatican Museum. But the most interesting article in the present discovery is a silver-gilt tazza, the design on which has the same mixture of Egyptian and Assyrian styles as may be seen in the (1) tazza from Cyprus published by Longpérier (*Mus. Napoléon III.*, pl. x. xi.), and (2) the tazza from Salerno, engraved in *Monumenti dell' Inst. Arch.* (ix. pl. 44). The tazza, along with a number of silver vases of various shapes, was discovered within the enclosure of the tomb. The body, of which part of the skeleton is said to have been found, had been laid in a grave dug in the soil and lined with blocks of tufa. In the grave were numerous personal ornaments of the deceased in gold, silver, amber, and ivory.

THE Cavaliere Enrico Albino, one of the most distinguished of Italian architects, died suddenly at Rome last month. The city of Naples especially contains many fine buildings designed by him. At the time of his death he was engaged upon the façade of the cathedral at Florence, of which we have before given some particulars.

M. LÉOPOLD FLAMENG, the eminent interpreter of Rembrandt, seems to be now turning his attention towards Rubens. He is at present engaged, it is said, upon etchings of the *Coup de Lance* of the Antwerp Museum, and the *Portement de Croix* of the Brussels Gallery. These he hopes to have ready by the time of the Rubens Centenary Festival next year.

THE department of the Louvre assigned to the antiquities of Assyria, Phœnicia, Asia Minor, and the Isle of Cyprus, is at present undergoing reorganisation. A certain number of Phœnician monuments, brought to France some time ago by M. Ernest Renan, but hitherto stowed away for want of space, will now, it is stated, be exhibited.

A CATALOGUE has been prepared of the Jewish antiquities of the Louvre. This is the first that has ever been published of this small but interesting collection. It is now in the press.

A MONUMENT to the late M. Van de Weyer is to be set up at Louvain. Its inauguration is fixed for September, at which ceremony, it is stated, the King of the Belgians hopes to be present.

THE Berlin National Gallery has recently received a fine landscape by Lessing, and several

other pictures of the modern German school, as a bequest from the late Herr Wichmann, a German sculptor of considerable note some years ago, who is said to have formed many of the Berlin artists of the present time. A bust of Wichmann in white marble, by Begas, has also been added to the gallery.

MOST of the pictures that obtained prizes at the Salon this year have been bought by the French Government. Among the most noteworthy of these works are:—*La Grand'mère*, by Emile Renard; *Locuste*, by Sylvestre, who obtained the *prix de Salon* and a medal of the first class; *Mohammed II. le 29 Mai, 1453*, by Benjamin Constant; *Ouvriers de la dernière heure*, by Ronot; *Saint Jean le précurseur*, by Perrault; *Autopsie à l'Hôtel-Dieu*, by Gervex; *Le Cadavre de César*, by Rixens; *Les Anges Rebelles*, by H. E. Delacroix; *Clytemnestre*, by Toudouze; *Adam et Eve*, by Pelez; *Le Chemin de Neslette*, by Watelin; and a landscape by Herpin. In sculpture also the Minister of Fine Arts appears to have made choice of all those works which acquired the greatest distinction at the Salon. "These," says a French critic, "if not always intrinsically the best works, are at all events nearly all by artists who have made a mark, and who decidedly merit such assistance." The Municipality of Paris, on the other hand, although having a larger budget at its disposal, has been somewhat scanty in its purchases this year. We have already mentioned the four works of sculpture that were exhibited at the Ecole des Beaux-Arts; beyond these, which did not cost more than 20,000 fr. altogether, it does not appear to have made any noticeable acquisitions. The list of sculptures bought by the Administration of Fine Arts is given as follows:—*Adolescence*, by Albert-Lefebvre (the statue to which *L'Art* awarded its *prix de Florence*); *Persée et la Gorgone*, by Marquette; *Eros*, by Coutan; *Médée*, by Cordonnier; *Cet Age est sans Pitié*, by Hoursolle; *Un Prisonnier de Guerre*, by Chrétien; *Adonis expirant*, by Paris; *Le Masque*, by Christophe; *La Statue de Pygmalion*, by Aubé; *Mercur*, by Tournoux; *Un Charmeur*, by Ferru; *Conteur Arabe*, by Ponsin-Andary; and *Ossian*, by Al-louard.

THE *Gazette des Beaux-Arts* gives this month a plentiful supply of illustrations from the Salon, but many of the wood-engravings are very poor and badly printed, several being so indistinct that it is difficult to make out their subject. Beside these, however, we have three etchings done by the artists themselves from their own works. The first of these is a powerful rendering of M. L. Bonnat's *Wrestling of Jacob with the Angel*, in which the strong opposition of light and shadow, the energy of Jacob and the serene strength of the angel, are expressed even more effectively than in the picture itself. A voluptuous beauty with long golden hair, who for this reason probably is styled the Magdalene by the artist, M. Jules Lefebvre, but who might just as well have been called Phryne or any other unrepentant damsel, forms the subject of the second etching; while the third, by M. de Nittis, is chiefly remarkable for its accurate rendering of the soles of a strong pair of high-heeled hob-nailed shoes. Two series of articles are finished in this number of the *Gazette*—namely, that of M. O. Rayet, on "Ionic Architecture in Ionia," in which he has described with great detail the Temple of Apollo at Didyma; and that of M. Charles Blanc, on the "Decoration of Vases." In this last article he lays it down as a rule that "when the form of the vase is symmetrical, as is necessary in ornamental ceramic, it is useless for the symmetry to re-appear in the decoration."

THE *Kunst-Kronik* gives an amusing account of the two winged horses, or "Pegasus," as they are called in barbarous plural, which flank the principal entrance to the Philadelphia Exhibition.

It appears that these noble animals were originally designed for the decoration of the Loggia of the new Opera House at Vienna, but when they were set up they met with so much criticism and provoked so much popular "chaff" by their very prosaic and heavy appearance, that it was determined to remove them, and they were at last sold to an enterprising Yankee for a merely nominal price, and have not been seen again until they made their appearance at Philadelphia this year.

In the *Portfolio* for this month the editor continues his Life of Turner, bringing it down to the year 1800, when Turner was twenty-five years of age, and giving a short sketch of his professional position at this time. "Whenever," he says, "a publisher wanted a good drawing of an English Abbey, or Castle, or Cathedral, he knew that young Mr. Turner would do it for him in a satisfactory way, with all its landscape or street surroundings." In 1800, however, his name was already sufficiently well-known for a publisher to venture upon separate engravings from his works. Mr. Comyns Carr takes leave in this number of the Abbey Church of St. Albans, with the history of which he has so long interested us, but proceeds to give a little miscellaneous information about Sopwell Priory, St. Michael's Church, and other places in the neighbourhood. The only illustration calling for remark is a photographic reproduction of a slight little study by F. Walker—merely a peasant-boy looking at a dead bird, but drawn with that true artistic insight which makes a picture out of the simplest materials.

The American "Palestine Exploration Society" has recently issued to its members a series of ninety-nine photographs taken from the ancient buildings and monuments of Haurân and Central Syria. Most of the examples given are of the Graeco-Roman style of architecture, and are probably of the time of the earlier Roman emperors; some among them, however, such as the capitals and other ornaments in the ruined temples of Bosra and Atil, have a distinctly Byzantine character, and appear to have served as types for the ornamentation of Christian churches in this style of architecture.

The *Zeitschrift für Bildende Kunst* opens with a long article by A. Teichlein, entitled "Zur charakteristik Wilhelm von Kaulbach." Of all modern German painters "Kaulbach," says the writer, "was during his lifetime at once the most praised and the most reviled." This came from his being "essentially a man of his age," and expressing so powerfully the spirit of his age in his art. The second part of the article describes the German master's life in Rome, to which city Teichlein accompanied him as his pupil. Two of his favourite paintings in Rome were, we are told, Raphael's *Sibyls*, in the Santa Maria della Pace, and Guido Reni's *Aurora*, in the Palazzo Rospiigiosi. Michel Angelo always remained alien to him; his grandeur, strange to say, even after long study, seemed to produce an almost antipathetic effect on the German master's mind. Kaulbach and his four German pupils seem to have worked with unremitting industry in Rome, beneath the sign of a colossal bee, which the master drew over the door of his studio; but Italian art had far less influence over Kaulbach than over most Northern masters who have studied in Rome. He always preserved his individuality. "History," he was wont to say, "is the religion of our time. It is history we must paint." An excellent portrait, etched by W. Unger, illustrates the article. Six of Michel Angelo's poems, four madrigals and six sonnets, are translated into German verse by Dr. A. Woltmann. The sense is accurately given, but the German verse utterly fails to convey the music of the original. A very merry Dutch company of ladies and gentlemen, painted by Dirk Hals, and etched by W. Unger, and a charming suggestive little etching by H. Mücke, form, with the portrait of Kaulbach before mentioned, the pictorial attractions of the number.

THE STAGE.

THE week has passed without any change at any London theatre; and the dullest season of the theatrical year having been reached, one is reminded, much more than during periods when private enterprise is active, of what the playgoer loses for the want of a subsidised theatre. It may be urged that the Londoner, if he will go to the play in the Dog-days, can do without novelty and without intellectual interest. The enthusiasm that takes him there must be its own reward. It is probably a foolish way of passing his evening. But the country visitor is in different case. He is here, let us suppose, at this season only; and allowing that his absence from town has been of considerable length, there will still be very little for him to see at present. He can see *Our Boys*; but he saw it last year, and he can only go to it again on the plea of having forgotten it. He may still see a good comedy at the Court—one that has run long enough to prove success, and not long enough to weary those who like to study good actors in varied parts; and at the Gaiety, if he is very prompt, there will be Mr. Charles Mathews. Elsewhere there is much dreariness, and private enterprise appears to be hopeless. And yet the great capital of the world should not at any time in the twelvemonth present so beggarly an array not only of empty benches but of threadbare plays. A theatre subsidised by the State is a thing we are not likely to see in England until the question has been debated to weariness and prejudices are overcome. Should it ever be an accomplished fact, the frequent change of performances which would be guaranteed in summer as well as winter would be one of the most appreciated of its advantages, though not, indeed, among the most serious reasons for the existence of the institution. Meanwhile it is conceivable that private wealth and spirit should supply the deficiency. It is within the power of any English gentleman who will spend upon a theatre what is often spent on a twelvemonth's maintenance of a large country house, or what has over and over again been given to much-advertised charities of Mrs. Jelabys's order, to endow the town with worthy dramatic art from January 1 to December 31. And the time may come when that scheme of benevolence shall be held to be as reasonable as any other.

MR. MATHEWS withdraws from the Gaiety Theatre to-night, and Mr. Toole appears on Monday for a very short engagement, and seemingly in familiar pieces only. Mr. Mathews's performance of the chief part in his own comedy has even gained in smoothness since his earlier appearances in it. The performance, remarkable for no one touch, for not one feature that can suggest genius, is very remarkable for the calm suavity of its naturalness—even the improbable character is made probable by the actor's persistent and concealed art. The piece, moreover, fits Mr. Mathews better than most of those in which he has been accustomed to appear. It was a happy thought to make its hero an obviously elderly gentleman with the manners and ambitions of youth, rather than a man whom the baptismal register would prove to be young. The "awful dad" is above considerations of the baptismal register, and so is Mr. Mathews. But that the eye can any longer deceive itself from the outward aspect of the venerable comedian is a polite fiction. Mr. Mathews could not pass for a *jeune premier*, but he remains the inimitable representative of that happier vivacity which belongs to temperament and not to youth. Nor, however great may be the praises that have been given to his followers, is there the slightest sign that he will have a successor.

MDME. THÉO takes leave of the public at the Strand Opéra Comique to-night.

THE Odéon company and Mdme. Fargueil

finished on Saturday those representations which report says we owe to the initiative of an amateur—a nobleman—and they were due in Lyons last Wednesday, to give the first performance of *Les Danicheff* in the French provinces.

MONSIEUR COQUELIN, of the Théâtre Français, and Mdle. Delaporte came over from Paris on Monday to act *L'Autre Motif* at Albert Gate. The part played by M. Coquelin was "created" by M. Bressant at the Théâtre Français, but M. Coquelin has since taken it up and has played it a great deal in private houses in Paris.

A BENEFIT performance is being organised for Miss Amy Fawcett, and an influential committee has been formed, of which Mr. Irving, Mr. Toole, Mr. H. J. Montague, Mr. Thomas Thorne, and Mr. David James are members. It is intended to give on the morning of next Thursday, at the Vaudeville, a performance of *Two Roses*, Mr. Albery's most successful play, in which Miss Fawcett's performance was admired during some three hundred nights. Some other and slighter entertainment will also be included in the programme.

M. SARCEY has some keen remarks on the success which a "comic actor" who is not quite a "comedian" may contrive to get, but gets only in France after "ten years of labour." It is a *propos* of the performance of *Le Petit Voyage* at the Gymnase, where, on M. Saint Germain's account, it has been brought from the Vaudeville. Arnal used to play a part in it, which is now played by M. Malard; and Malard's manner, Sarcey says, "may end by being droll." Laughter is, at the theatre, as also in society, a matter of conventionality or habit. In society, when it is understood and admitted that a man is a humorous fellow, people laugh before he has quite opened his mouth, and do this partly from habit and partly for fear of being voted stupid if they didn't:—

"De même pour certains farceurs sur les scènes du second ordre. Il est admis que l'on doit rire quand ils poussent une certaine intonation ou font un certain geste, et la consigne est toujours fidèlement observée par un public docile. On ne manque jamais de rire aux endroits marqués."

But it is not everyone who can impose his method or his dodges on the crowd. A man's manner must be his own—he must "stand on his own legs"—and even in that manner there must be originality. Even then chance will count for something. M. Sarcey has seen actors at the Palais Royal who brought personal and peculiar fashions of speech and dress—fashions which made men roar at Rouen or Marseilles, but which were without effect on the Parisian playgoers. The actors had not themselves the ear of the Parisian public, and they found themselves associated with a company which had made all Paris titter any time these dozen years. They and their method had to go back to Rouen or Marseilles. They gave up the game.

WE are informed from Paris that after a run of ill-luck the Gymnase has met with what may be a fair success for a summer season. M. Castillon, a widower with five daughters, neither of whom had a dowry of more than thirty thousand francs, found no small trouble in seeing them decently settled. A would-be husband had at first presented himself, a young advocate, named M. Puygauraud. But this M. Puygauraud asked the hand of Mdle. Celia, the youngest of the five daughters, and M. Castillon had quite made up his mind that he would marry them off in proper turn. "One of two things," he had said to the lover: "either you will marry the eldest or you will wait until Celia's four sisters have preceded her to the altar." The enterprising Puygauraud accepts this second and seemingly desperate alternative, meaning to do his best very actively to get his future sisters-in-law married. He marries the eldest to a clerk, the second to a naval captain, the third to a Vicomte de Saint-

Brès—it reminds one a little of the wholesome course portrayed by Mr. Long in his picture. There remains then only the youngest girl but one—Jeanne is her name—and Puygauraud destines her for his friend the Marquis d'Escayrac. Nothing then is apparently in Puygauraud's way, except that he has forgotten to take into account some possible stupidity and envy. Each of the young women regards Puygauraud as her evil genius, because each finds her own position unequal to her deserts; and now, unhappily, Castillon himself begins to fancy that since Jeanne is to marry a marquis, Puygauraud's Celia can hardly be allowed to marry anyone who is less than a duke. But amongst the five sisters one has a heart as well as jealousy; Jeanne has fallen seriously in love with Puygauraud, who at last discovers her passion and returns it. The Marquis then may marry Celia. Puygauraud has got the right wife, and has no greater trouble now to take than that of complying with what must needs be Castillon's final demand: "*Trouvez-moi une veuve.*" Achard, Malard, and Mdlle. Legault give effect to this amiable pleasantry, and the curtain falls nightly upon a piece that in its own light way is perfectly successful.

A RECENT number of *L'Art* contains, with a good likeness of Mdlle. Blanche Pierson, a good-tempered but sufficiently outspoken article on that excellent artist.

MDLLE. JEANNE BERNHARDT has appeared at M. Montigny's theatre in *La Niais de Saint-Flour*. She is very elegant, and her enunciation is correct, and indeed a little too visibly studied. "Ce qui lui manque," says a severe critic, "pour ce rôle de *petite bourgeoise* ingénue, c'est l'ingénuité *bourgeoise*."

M. DUMAS will contribute, it is said, a new piece to the Gymnase Theatre next winter.

MUSIC.

WAGNER'S "RING DES NIBELUNGEN." (First Article.)

THERE can be no doubt that the forthcoming performances of Wagner's great tetralogy at Bayreuth, which it will shortly be my duty to report for this journal, will be the most important musical event not merely of the present year, but (it is hardly too much to say) of the present generation. In speaking of its importance I am not referring to the scale of probably unexampled magnificence on which the work is to be produced, nor even to the fact that the music will be rendered by such an assemblage of the finest dramatic artists from all parts of Germany as has never on any one occasion been heard together, but to the influence which the performances are likely to exert on the future of dramatic music. An experiment of a perfectly new kind is about to be tried under the most favourable circumstances possible; and, be its success more or less complete, the results, either as establishing or disproving Wagner's art-theories, cannot fail to be of the highest importance. The *Ring of the Nibelung* is a work so novel and elaborate both in conception and treatment that it would be hopeless to attempt to convey any idea of it in one or two articles written, necessarily in haste, after the performance; besides which, much that would be said would be partially or entirely unintelligible to readers who had no previous information respecting the work. I therefore propose in a few preliminary articles to give, as briefly as is consistent with clearness, some account of this extraordinary production of Wagner's genius.

It will be needless to preface my remarks by any general dissertation on Wagner's theories. The subject was treated in these columns in detail some time since (ACADEMY, February 14, 1874), and readers may be referred to that article. Neither will it be necessary to dwell upon the well-known fact that the tetralogy is to be per-

formed at a theatre expressly erected for the purpose, farther than to say that the necessity for such a special building arose from the fact that it would have been impossible to obtain the exclusive use of any existing theatre for a sufficiently long time to secure any adequate preparation of a work making very unusual demands both upon singers, players, and machinists. The theatre is not only built, but paid for; and, although the whole expense of the undertaking is estimated at 300,000 thalers (45,000*l.*), there seems every reason to expect that no pecuniary loss will be incurred.

The subject of *Der Ring des Nibelungen* is, of course, taken from the old German myth, of which I cannot speak from personal knowledge. I have, however, read carefully Mr. Thomas Carlyle's masterly account of it in his "Miscellaneous Essays," and I find that Wagner's drama differs in several material respects from the version of the myth there given. As Mr. Carlyle alludes in his essay to various other poems on the same subject, it is possible that some of the differences to be noticed may arise from the composer having drawn his material from other sources; it is, however, very probable that he has himself modified the plot, as he has also done with *Tristan und Isolde* to suit the requirements of his drama. Be this as it may, he has certainly produced a libretto of admirably sustained interest, and containing some most powerful situations.

The work consists of four parts, which are to be played on four consecutive evenings. These parts are intimately connected, both from a musical and a dramatic point of view. The dramatic action is continuous, each part of the work being a sequel to the preceding—much as, students of the classics will remember, is the case with the *Agamemnon*, *Choëphori* and *Eumenides* of Aeschylus. Many of the most important of the musical themes (the "Leit-motive") also run through the whole series; so that anyone who should hear the second or third part of the work without any knowledge of the first, in which the true significance of many of the themes is shown, would most certainly fail to appreciate, and probably also in a great degree to enjoy, the music.

The "preliminary evening" ("Vorabend") of this great drama is entitled *Das Rheingold*, and may be looked upon as the exposition of the plot. Unlike the works that follow, it is not divided into acts, but consists of four scenes, which follow one another continuously. It may therefore be anticipated that the listening to this work, which will probably take from two and a-half to three hours in performance, without so much as one minute's pause, will be the severest mental exertion of the festival. Wagner is a composer who so carefully calculates every effect and elaborates every detail that it is impossible to suppose that he has connected the scenes in the way he has done without some good reason; but what the reason is is not so apparent.

In the *Rheingold* the interest is wholly superhuman, or perhaps it should rather be said extrahuman. The whole of the characters in this introductory portion of the drama are supernatural beings—gods, goddesses, giants, Nibelungen, and Rhine-daughters. It may be well before proceeding to explain, for the benefit of those not versed in old Teutonic mythology, what "Nibelungen" are. We give the explanation in Wagner's own words. In his article "Der Nibelungen-Mythus, als Entwurf zu einem Drama," he thus writes: "From the womb of night and of death sprang a race which dwells in Nibelheim (*Nebel-heim*), i.e., in subterranean dark clefts and caves; they are called 'Nibelungen'; in continual restless activity they burrow through the entrails of the earth like worms in a dead body; they melt, refine, and forge the hard metals."

The first scene of the *Rheingold* shows us the bottom of the Rhine; we see rocks, intersected by chasms rising from the ground, while above flow the waters. The three Rhine-daughters, Wog-

linde, Wellgunde, and Flosshilde, are sporting in the waves. From a dark cleft comes forth a hairy and mis-shapen dwarf, who watches their play; it is Alberich the Nibelung. He is enraptured at the sight of the three sisters, and would fain "make love" to them. They ridicule his advances; he endeavours in vain to catch them, but they are far too nimble for him. As he stops, gasping with rage, his attention is arrested by a brilliant golden gleam from one of the rocks. He asks the sisters what it is; and they inform him that it is the Rhine-gold, and that whoever made a ring from it would possess measureless power. Flosshilde, more cautious than her sisters, warns them not to betray the secret; but they remind her who alone has power to profit by the gold:—

"Nur wer der Minne
Macht versagt,
nur wer der Liebe
Lust verjagt,
nur der erzielt sich den Zauber
zum Reif zu zwingen das Gold."

I have quoted these lines because the musical phrase accompanying them is one of the most important in the work. The Rhine-daughters feel safe from Alberich, because he is evidently violently in love with them. The dwarf, however, who has listened to their conversation, sees at once the power to be obtained by the gold; he climbs up the ridge, clutches at it, and tears it away, at the same time forswearing love, and disappears in the darkness. The maidens dive rapidly after him, but in vain. Thick darkness envelops the stage, which becomes wholly invisible in a black mist.

The mist clears away, and the scene has changed. A mountain landscape is before us, at first indistinctly seen in the early gray of dawn. The first gleams of the rising sun illumine the glittering pinnacles of a distant castle on a hill in the background, between which and the foreground is a deep valley, through which flows the Rhine. In the foreground Wotan (the god Woden or Odin) and his wife Fricka are lying asleep. The latter is the first to awake; her glance falls upon the castle, and she wakes her husband in a fright. He exhibits only joy on seeing the noble castle completed; but Fricka reminds him of the condition on which it had been built for him by two giants, to whom he had promised in payment the hand of his wife's sister, Freia. He tells Fricka to make her mind easy, as he never seriously intended to give up his sister-in-law. At this moment Freia enters hastily, and implores protection from the two giants, who are in pursuit of her. Wotan asks her if she had seen Loge, the Fire-God, who is, as he says himself, "only half a genuine god," and who probably might be more accurately described as a malicious and subtle young devil—the Mephistopheles of the drama. It was Loge who had persuaded Wotan to make the bargain with the giants, and promised to help him out of it. Now that he is wanted, however, he is nowhere to be found, and Fricka upbraids Wotan for his confidence in one who is always getting him into trouble, and then leaving him in the lurch. The two giants, Fasolt and Fafner, now appear, armed with massive clubs, and demand the performance of the contract. Wotan makes various excuses to gain time. Freia's brothers, Donner and Froh, come forward, and would use force, but Wotan prevents them, reminding them that he is bound by treaty. At this moment Loge appears. His character is most carefully developed by Wagner; but to do justice to it would require a separate article, and it would be impossible without copious quotations to give any idea of the bitter and sardonic tone of many of his speeches. His immediate connexion with the plot will appear as we proceed. Wotan reminds him of his promise to find a substitute for Freia, and says that he (Loge) knows that it was in reliance on that promise that the bargain with the giants was made. Loge replies "I promised to do my best to find a substitute; but if there is

no such thing, how could I procure it?" He proceeds to tell how he had been round the world in vain, and now finds that there is nothing on earth which men consider an equivalent for woman's beauty and worth. Only one had he seen who renounced love; and he then relates how the Rhine-daughters had complained to him of the theft of their gold by Alberich, and had asked him to pray Wotan to get it back for them. A conversation as to the virtue of the gold and of the ring follows; the giants, listening to it, come to the conclusion that the gold will be more serviceable to them than Freia, and therefore tell Wotan that they will accept it in her place. Wotan says he cannot give them what is not in his possession; whereupon they seize Freia, and carry her off: they will bring her back in the evening; meanwhile they keep her as a hostage. If on their return the gold is not given to them, they carry her off for ever. As soon as she is gone a pale mist comes over the stage; the gods appear weak and aged. Loge explains that Freia supplied them with the apples the eating of which kept them constantly young, and for want of which they must pine away. Wotan then resolves to go to Nibelheim to get the gold from Alberich, and orders Loge to accompany him.

In the third scene we are presented with the subterranean caverns of Nibelheim. Alberich drags in by the ear his brother Mime—the one comic character of the drama—over whom, as over all the Nibelungen, the magic gold had given its possessor unbounded power. Alberich is rating Mime for laziness; the latter declares that his work is finished, and at last in his fright lets fall a helmet which he had concealed in the hope of keeping it for himself. This is no other than the "Tarnhelm" (or "Tarnkappe") the "helmet of darkness," which enabled its possessor to assume any shape at will. To test its power, Alberich puts it on, and changes into a column of mist. Though Mime can no longer see him, he is soon made to feel him, for we hear the strokes of an invisible whip, under which Mime writhes. Alberich enters one of the clefts at the back of the cavern, and Mime crouches on the ground groaning and howling. Wotan and Loge appear, enter into conversation with Mime, and learn from him what is past. They soon perceive that no easy task is before them; but Loge's cunning is equal to the emergency. Alberich reappears in his natural shape, the Tarnhelm hung in his girdle, the ring on his finger: he looks suspiciously at his visitors, whom he soon recognises. Wotan says that the report of Alberich's great power has reached them, and curiosity has induced them to visit him and see for themselves. Loge cunningly allays his suspicions, and while professing great admiration, asks what security he has against his ring being stolen. Alberich tells him that the Tarnhelm will effectually hide him. This, however, Loge declines to believe unless he sees it for himself, and Alberich, proud of his helmet, asks what shape he shall assume. "What thou wilt," says Loge; "only make me dumb with astonishment." Alberich changes into an enormous snake, and Loge pretends to be horribly frightened. When Alberich has resumed his proper form, he asks if they believe him now. Loge says he thinks it would be much more difficult to become very small. "Bah! nothing easier!" replies Alberich; "how small shall I be?" "So that this narrow crevice in the rock can hide thee," says Loge. Alberich then changes into a toad. "Seize him, quick!" cries Loge to Wotan. The latter puts his foot on the toad; Loge stoops down, and takes the Tarnhelm. Alberich in his own shape is seen writhing under Wotan's foot. The gods bind him securely and carry him off.

The last scene presents the same locality as the second. Wotan and Loge enter, bringing with them the captive Alberich. For his ransom they demand the hoard of the Nibelungen. Alberich, touching his ring with his lips, summons his kins-

men, who bring in the treasures and pile them on the ground. This, however, is not all. Wotan demands also the Tarnhelm and the ring. The former Alberich, not without reluctance, surrenders, the latter he absolutely refuses. "My life, but not the ring!" It is useless, and Wotan tears the ring by force from his finger. He is then unbound, and, in a passage equally remarkable from a poetical and musical point of view, he solemnly curses the ring. Its charm shall bring death to whoever wears it; every one shall desire it, yet none shall profit by it; care shall consume its possessor, and envy gnaw him who has it not; the master of the ring shall also be its slave, till it again returns to its original possessor. This curse is the salient point of the whole tetralogy; its working furnishes the subject-matter of the three dramas which follow. Alberich disappears, and the giants enter, bringing with them Freia. The gold is given to them; but before they will release the goddess they demand also the Tarnhelm and the ring. The former Wotan gives with little hesitation, but, like Alberich, he positively refuses the ring. Fricka, Froh, and Donner attempt to persuade him, but in vain, and the giants are about to carry Freia off, when from a cave at the side appears a blue light, in which a noble female figure is seen. It is Erda, the mother of the Norns. In solemn accents she counsels Wotan to yield, for a curse is attached to the ring, and whoever possesses it is devoted to inevitable ruin. Wotan yields; the ring is thrown on to the heap, and the giants release Freia. The curse attached to the ring begins to work immediately, for the giants quarrel over its possession, and Fafner, with his club, strikes his brother dead. He then piles the treasure and Fasolt's corpse into a great sack, and carries them off. Donner constructs a rainbow-bridge across the valley, over which the gods pass to the castle, to which Wotan gives the name of "Walhalla." As the gods cross the bridge the lamentations of the Rhine-daughters bewailing their lost gold are heard from the waters below.

EBENEZER PROUT.

THE present season of the Royal Italian Opera came to a close last Saturday, with a performance of *L'Etoile du Nord*. Of the few promises of its prospectus the two most important have been redeemed by the production of *Tannhäuser* and *Aida*, both of which were noticed in these columns. This evening the season of Her Majesty's Opera at Drury Lane closes. On this there is nothing to say, as Mr. Mapleson designedly confined himself to well-known works, pending the completion of the new National Opera House.

M. MASSENER's opera, *Le Roi de Lahore*, is expected to be produced early next year in Paris; the principal parts are intended for Mdle. de Reszké and Messrs. Salomon and Lassalle.

It is announced that the music-publishing business of F. Schreiber in Vienna has been purchased by Cranz, the publisher of Hamburg. Schreiber was the successor of Spina, who in his turn succeeded the well-known Anton Diabelli, the original publisher of many of Beethoven's works, and himself a composer of some reputation.

A STATEMENT has appeared in some German, especially Viennese, papers to the effect that the third performance of the *Ring des Nibelungen* at Bayreuth will not take place. To this an authoritative denial is given in the *Musikalisches Wochenblatt* and the *Neue Zeitschrift für Musik*—two papers especially likely to be well informed on any matters concerning Wagner.

HERR WILHELM TREIBER, from Gratz, is engaged as conductor of the "Euterpe" musical society at Leipzig for next season. Herr Treiber is well known in Germany as a pianist, and is said also to be an excellent conductor, so that his engagement is regarded as a good acquisition.

In the first six months of the present year no fewer than twenty-eight Italian composers have

produced new operas. The complete list of their names is given in one of the German papers, the only one at all known in this country being that of Ponchielli.

VERDI's *Aida* has been translated into Russian, and it is intended to produce it next season at the Marien Theatre in St. Petersburg.

AUGUST RÖCKEL, formerly conductor at the Dresden Theatre, died on June 16 at Pesth. He was at Dresden the colleague of Wagner, and took with him an active part in the revolution of 1848. He was imprisoned in consequence, and only set free in the year 1862.

In our issue of June 3 we called attention to a plagiarism of a somewhat unusual character from our columns in the *Music Trade Review*. In the letter written by the London correspondent of that paper which appears in the number of July 3, the following explanation is given:—

"Before I proceed with my news I will have to ask you one favour—that is, to exonerate me from a plagiarism of which I am entirely innocent, and which, with full right, the ACADEMY objects to. You know that I have written neither the letter of May 18 nor June 3, and that consequently if my *remplaçant* has chosen to express his admiration for the ACADEMY in a quotation without quoting the source, I do not like to take the responsibility upon myself. Now I am at my post again, and nobody shall accuse me of wearing other people's feathers in my cap."

To this the following editorial note is added:—

"That is all right; but having recommended us the *remplaçant*, surely we cannot be responsible for the inconsiderate act which he received a well-deserved thrashing for. . . ."

It is no more than simple justice both to the editor and to his London correspondent to print the above explanation; and we do so with the more pleasure as we certainly had a very favourable opinion of the *Music Trade Review*, and were therefore not a little surprised to find what had taken place. We most willingly acquit its correspondent of any more grave charge than that of want of judgment in the selection of his deputy.

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FIRE DEPARTMENT.

FIRE PREMIUMS FOR THE YEAR . . . £774,631 10 2
LOSSES £402,191 18 11
NET PROFIT FOR THE PERIOD, in-
cluding Interest on Fire Fund and Cur-
rent Balances £200,139 7 11

LIFE DEPARTMENT.

INCOME FROM PREMIUMS, after de-
ducting re-assurances £240,635 19 1
DECLARATION OF BONUS for the Quinquennium ending Decem-
ber 31, 1874:—£1 10s. per cent. per annum on sum Assured,
upon all Policies entitled to participate.

A valuation of the Liabilities has been obtained from an in-
dependent Actuary, in addition to the ordinary valuation by
the Officers of the Company. The two valuations are nearly
identical in their results, but the figures of Mr. Baden, the con-
sulting actuary, have in every instance been adopted.

THE LIFE PROFIT FOR THE FIVE YEARS was £273,907.

FUNDS.

After providing for payment of the Dividend and Bonuses, the
Funds of the Company will stand as follows:—

CAPITAL PAID-UP £289,545 0 0
FIRE FUND 354,637 10 0
RESERVE AND PROFIT AND LOSS . . . 459,981 0 4
LIFE FUNDS 1,853,011 2 0
£2,957,174 12 4

The valuation above referred to was made by the Tables of the
Institute of Actuaries (HM 5).

Extract from Auditors' Report.

"We have examined and counted every Security, and have
found all correct and in perfect order, and that the present
aggregate market value thereof is in excess of the amounts in
the said Balance-Sheet."

JOHN H. McLAREN, Manager.